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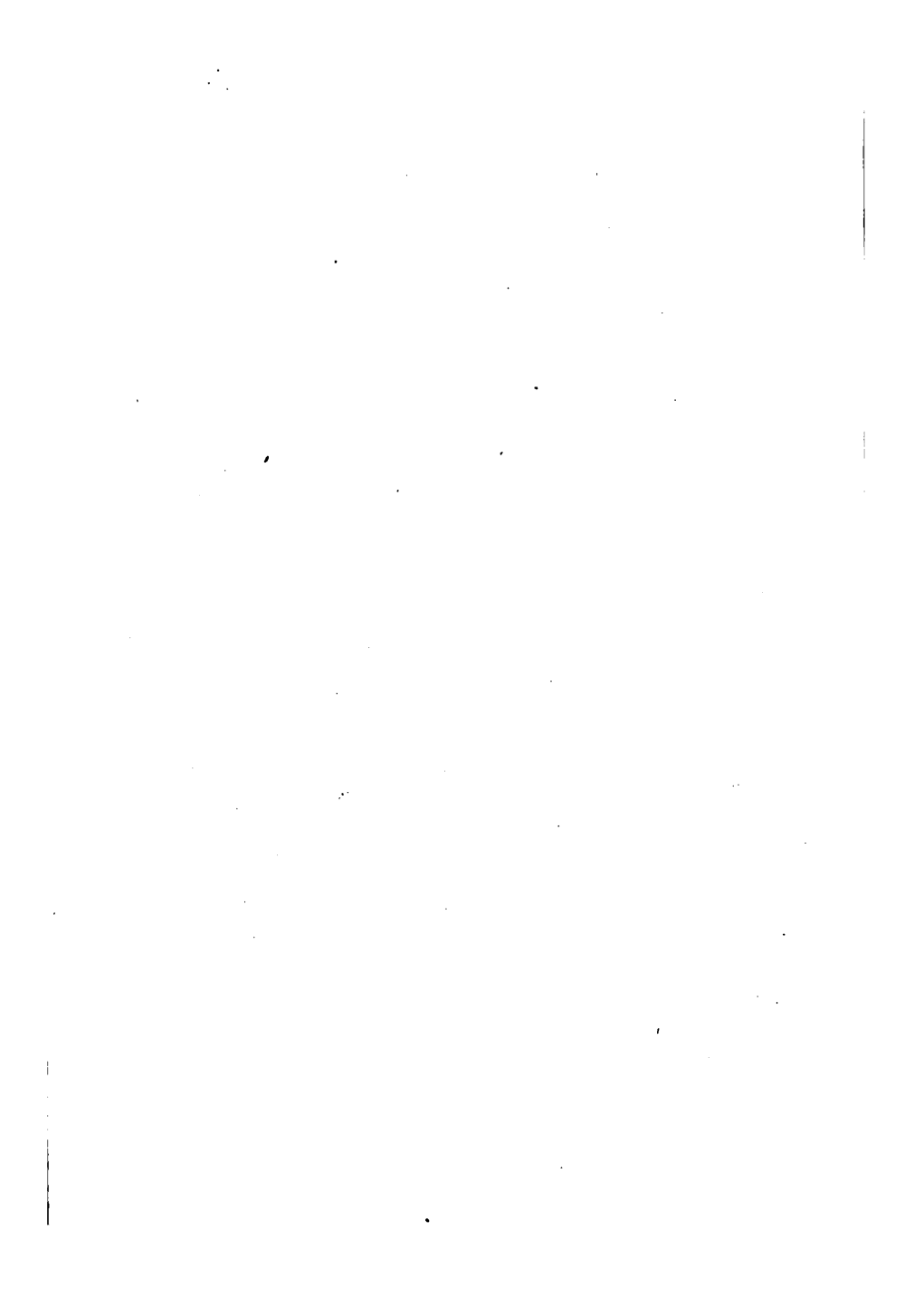
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In Type and Shadow:

BEING

LESSON SKETCHES ON CERTAIN OLD
TESTAMENT TYPES OF CHRIST.

ARRANGED FOR A YEAR'S COURSE.

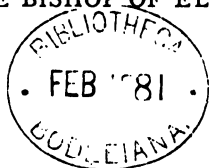
FOR THE USE ESPECIALLY OF THE CLERGY AND
SUNDAY SCHOOL TEACHERS.

BY

WILLIAM ARTHUR BRAMELD, M.A.,

Keele College, Oxford.

WITH A PREFACE BY THE BISHOP OF ELY.



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TO THE
REV. FREDERICK JOHN WOOD, M.A.,

SENIOR CURATE OF THE PARISH CHURCH, LEEDS,

THIS LITTLE BOOK

Is Dedicated

WITH GRATITUDE AND AFFECTION.

**"GIVE ME A HEART TO FIND OUT THEE,
AND READ THEE EVERYWHERE."**

PREFACE.



THE following "Lesson Sketches" have been compiled by one who, after very considerable experience as a Sunday School teacher in the north of England, has followed up the work as a parish priest in the southern province with a deep conviction of its importance.

The "Lesson Sketches" have been framed on the principle that the Sunday School teacher should make himself thoroughly acquainted beforehand with what he is about to teach, so as from the fulness of his own knowledge of the subject to adapt with readiness the lesson to the capacity of the class. The numerous references are intended to promote this knowledge in the teacher, not in all cases to be referred to by his scholars.

I commend these "Lesson Sketches" to those engaged in Sunday School teaching, as likely to prove a great help towards that definiteness of teaching which is, in my opinion,

the great want in the generality of our Sunday Schools, and which can only be attained by a conscientious and prayerful preparation of the teacher before meeting his class.

J. R. ELY.

PALACE, ELY,
September 6th, 1880.

* * The "Sketches" are divided into fifty-two sections, and are arranged on the Prayer-book principle, that if there are more Sundays after Trinity than are provided for, "the Sketches for some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are wanted."

The psalms are always quoted from the *Prayer-book* version, as being more familiar.

The hymns are from the latest revised edition of "Hymns Ancient and Modern."

W. A. B.

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LESSONS FOR TEACHERS.

Advent }
Sunday. }

Melchizedek.

INTRODUCTION.

Melchizedek, the most mysterious person of whom we have any record in Holy Scripture. The only *historical* notice of him is in Gen. xiv. 18-20. He is mentioned again in the great Messianic Psalm, cx. 4. The chief notice of him is in the Epistle to the Hebrews, where the typical character of his person and work is drawn out at some length. Heb. v. 6, 10; vi. 20; whole of ch. vii. Notice particularly that he was *both Priest and King*: in his single person the two great offices were united. This very unusual. That a king should exercise priestly functions was afterwards strictly forbidden. See *e.g.* 2. Chron. xxvi. 16-21. Melchizedek therefore especially fitted to be a type of our Blessed Lord.

I. MELCHIZEDEK AS A KING. Gen. xiv. 18; Heb. vii. 1, 2.

It had ever been predicted that our Lord should be a *King*, sitting upon the Throne of David. See Ps. ii. 6;

lxxxix. 3, 4, 29, 30; Isa. xxxii. 1; Jer. xxiii. 5; Zech. ix. 9; S. Luke i. 32, 33, as examples of many other passages.

Our Lord is King :—

(a) *Over His own people*, Christian people, who are His subjects.* Over these He acts as King by—

i. *Ruling* them. Giving us *laws*, rules, commandments, which as loyal subjects we are bound to keep. ARE we loyal? S. Luke xix. 14.

ii. *Protecting* and *helping* them. Subduing by His mighty power our evil lusts, and sins : supporting us in affliction : helping us against our foes.

iii. *Rewarding* them—

(a) Even *in this world* giving to His faithful subjects more than they “either desire or deserve.” S. Mark x. 29, 30.

(β) Above all, *in the world to come*. S. Matt. xix. 28; xxv. 21, 23, 34-40. S. Luke xii. 32; xxii. 29, 30. Rev. ii. 10.

Notice that the future reward is to be in proportion to the talents entrusted to us, and the faithfulness with which they are used. S. Luke xix. 16-19.

2nd Sunday }
in Advent. }

Our Lord is King :—

(b) *Over His enemies*, by crushing and destroying them.

i. Think how He has ever subdued His *earthly* foes:—
The Jews. “His blood be on us, and on our

* There are very beautiful thoughts on this subject in Miss Haver-gal's “My King.” See especially for purposes of the lesson pages 12 to 17. See Pearson on the Creed, Article ii.

children:" and they are scattered over the whole earth, a byword and a proverb.

The Romans. All their efforts against Himself, and afterwards against His Church in the great persecutions, came utterly to nought. The Roman Empire has crumbled into dust; and so it has been with all efforts of kings and princes of this world. Ps. ii., especially verses 1, 4, 9. Ps. xcix. 1. Isa. lxiii. 3-6.

ii. And so too He destroys His *spiritual* foes;—

(a) Wicked men. *e.g.* S. Luke xix. 27.

(β) Sin. He destroyed its power, when He nailed it to His Cross. He destroys it *gradually* in each Christian soul. Everything that defileth will be utterly swept away *at the last*. S. Matt. xiii. 41, 42. Rev. xxi. 27.

(γ) Satan. Heb. ii. 14. S. Matt. iv. 11. Rom. xvi. 20. S. Luke x. 18.

(δ) Death. Hosea xiii. 14. 1 Cor. xv. 26, 54-57. 2 Tim. i. 10.

See as a conclusion to all this, Rev. xix. 11-16, and notice how true are the words "*King of kings, and Lord of lords.*"

3rd Sunday }
in Advent.

II. THE NATURE OF OUR LORD'S KINGDOM.

It is not an earthly empire, as the Jews, and even the Apostles, imagined it would be. S. Matt. xx. 21. Acts i. 6. Our Lord Himself always discouraged such ideas. S. Luke xxii. 24-26. S. Matt. xxvi. 51-54. S. John xviii. 36. Cf. 2 Cor. x. 4.

Our Lord's Kingdom is a *spiritual* Kingdom :—

- (a) The Church. It is in this sense that our Lord speaks of "the kingdom of Heaven" at the beginning of so many of His parables: the words almost always mean "the Church." See S. Matt. xiii. repeatedly.
- (b) Set up in the heart of man. S. Luke xvii. 20, 21. Christ wishes to set up His Throne, and reign within our hearts. Who *does* sit there as King? Sin, Satan, Self, or Christ?

[Draw out and enforce this question.]

Let the one thought of Advent be, "Behold, *thy* King cometh unto *thee*."

III. THE CHARACTER OF OUR LORD'S KINGDOM.

- (a) A Kingdom of *Righteousness*. Heb. vii. 2. The word Melchizedek means "King of Righteousness." "The people shall be all righteous." The object of the reign of Christ is to make His subjects holy and righteous, "to make ready a people prepared for the Lord." * Is Christ doing this for *us*? We all grow *older*; are we growing *better*? Would He say of us, "The child *grew* (in stature) AND waxed *strong in SPIRIT*"?
- (b) A Kingdom of *Peace*. Heb. vii. 2. Salem means "*peace*." *Jerusalem*, the city of *Peace*.

* "God did not send His Son, Christ did not die, the Holy Spirit did not come, that heaven might be filled with pardoned felons, but that earth might be filled with children of God, led by the Holy Spirit towards their Father's Home." . . . Too often men's conduct is "as if Christ lived and died to make sin safe, not to save from sin; to relieve man from the need of holiness, not to enable him to be holy."—Preface to "The Daily Round."

Peace, the great gift our Lord came to bring to a world and to souls tossed about by the tempest of sin. See S. Luke i. 79; ii. 14. S. John xiv. 27; xx. 19, 26. The soul which takes Christ in has *peace*. S. Mark vi. 51.

Notice that the two ideas come together. "*Righteousness and peace have kissed each other.*" Ps. lxxv. 10; Isa. xxxii. 17. There can be no *peace* where there is no *holiness*. "There is no peace, saith my God, *to the wicked.*" "The religion that is from above is *first pure, then peaceable.*" St. James iii. 17, 18; Isa. lvii. 20, 21; Job xxii. 21.

"Grant, we beseech Thee, merciful Lord, to Thy faithful people *pardon and peace.*"

[Press this home.]

SEE ROM. XIV. 17.

Hence the intense truthfulness of the words, "Peace shall follow *battle.*" See S. Matt. x. 34; S. James i. 2-4, 12.

4th Sunday }
in Advent. }

IV. MELCHIZEDEK AS A PRIEST.

This is the office on which the chief stress is laid in Hebrews. "Thou art *a Priest* for ever after the order of Melchizedek." Notice the various ways in which our Blessed Lord fulfils the office of a priest—

(a) *The offering of sacrifice.* Heb. v. 1; viii. 3.

This one of the chief functions of the Jewish priesthood. Our Lord offered up *Himself*, "the Lamb of God," His own most precious Body, once for all. To this great sacrifice all former sacrifices had pointed;

when that was offered, the need for the Jewish sacrifices passed away. *Heb. x. 4, 10-14 ; ix. 9-14, 25, 26.* The sacrifice of Christ, then, was "full, perfect, and sufficient," availing for "the sins of the whole world." When it was offered, He said, "It is finished." *Heb. x. 18, 26.* In union with that One Sacrifice we have to offer up *ourselves*. "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee." *Rom. xii. 1.*

- (b) *Intercession* : pleading for His people. Jesus has ascended : has gone beyond the veil, into the Presence of the Father : there to present His Blood as the propitiation for our sins : to plead for us with the Father.

[See *Lev. xvi.*, which contains the ceremonies of the Day of Atonement, which all pointed to our Lord's work, especially verses 15, 16, and compare *Heb. ix. 7-14, 24.*]

It is a source of greatest comfort to remember, amidst all our temptations, trials, and sins, that the great High Priest is pleading for us above. *S. Luke xiii. 8.*

- (c) *Blessing*. This the special priestly act recorded of Melchizedek. He "blessed Abraham." *Gen. xiv. 19.* *Heb. vii. 1, 6, 7.* One great function of the Jewish priests. *Num. vi. 22-27.* So our Lord. His whole teaching begins with "blessed." *S. Matt. v. 1-11.* All His life one great act of blessing. His last act, in ascending "He lifted up His hands and blessed them, and it came to pass, while He blessed them, He was parted from them," etc. *S. Luke xxiv. 50, 51. Acts iii. 26.*

1st Sunday }
after Christmas. }

(d) The special act of favour on the part of Melchizedek: He "*brought forth bread and wine.*" Types of the Eucharist: "Wine that maketh glad the heart of man: and bread to strengthen man's heart." These Jesus Christ, our great High Priest, brings forth: blesses them as the means of communicating His own most blessed Body and Blood. Two chief reasons why Melchizedek brought them forth:—

- i. *As refreshment for Abraham and his men*, after their pursuit of the kings, the battle, and the slaughter. The angels ministered to our Lord after His struggle with the evil one in the wilderness. "Angels' food" is provided in the Holy Communion for the weary Christian, for "the strengthening and refreshing of his soul" in the midst of the conflict. For remember the devil departs only "for a season." S. Luke iv. 13; xi. 24-26.
- ii. *As pledges of the rich store which Abraham should enjoy in the promised land* which "flowed with milk and honey." So is Holy Communion a fore-taste on earth of the great Heavenly Feast above, "the Marriage Supper of the Lamb:" "Blessed are they which shall eat bread in the kingdom of God."

[It is well to tell even little children of the rich food which Christ has provided for His faithful ones, in order that desires may be kindled for it, and the way paved for future teaching. How small a proportion of our Sunday scholars become

regular communicants! Are Sunday School Teachers wholly blameless in the matter?]*

V. MELCHIZEDEK AS KING AND PRIEST "FOR EVER." Heb. v. 6; vi. 20; vii. 16.

One point especially noticed about Melchizedek (Heb. vii. 3) is the mystery of his origin and end. No one really knows who he was: nothing is told us in Genesis of his father or mother, of his birth or death. It is simply "witnessed of him that he liveth." Heb. vii. 8, 23, 24. In all this, then, he was "made like unto the Son of God." Heb. vii. 3. Our Lord as man was "without father:" as God He existed from all eternity "without mother." "*From everlasting to everlasting He is God.*" "Behold, I am alive *for evermore.*" S. John viii. 58; Heb. xiii. 8.

A. And thus our Lord still exercises His great offices both of King and Priest. His is an abiding, an ever present work.

i. as King—Ruling His Church and people *now*.

Subduing His enemies *now*.

"of Whose Kingdom there shall be NO END."

Nicene Creed. S. Luke i. 33.

ii. as Priest—Pleading His all-atoning Blood *now*.

Heb. ix. 24.

Interceding *now*. Day by day, hour by hour, as we sin, He pleads.

Blessing *now*: sending down gifts to men *now*. The Jewish Priests died,

* See a very beautiful story told in one of the Earlham Tracts, "Yeddie's First and Last Communion."

"but this man, *because He continueth ever*, hath an unchangeable priesthood." Heb. vii. 23, 24.

*2nd Sunday
after Christmas. }*

The work of Christ, then, as the great High Priest, is still being carried on—

By Himself, in Heaven. [A.]

B. By Himself, through His ministers, on earth.

He works now, as ever, *through human agency*: all the grace and power is from Him. He blessed and multiplied the loaves of old, but the disciples *distributed* them to the multitudes. The *food* came from Christ, but it came through the hands of the disciples. S. Matt. xv. 36.

Thus the acts of the Christian Priesthood are of value and efficacy as being done in union with the great High Priest in heaven. Most important to remember this in all offices of the priest on earth: any good comes from Christ. "Lo, I am with you always, *even unto the end of the world*." Christ has left the earth: His Apostles, too, have passed away: but still Christ is with His ministers.

(a) In Baptism. It is Christ in reality Who takes the children in His arms and blesses them. "Doubt ye not, therefore, but earnestly believe, that He will likewise favourably receive this present infant, that He will embrace him with the arms of His mercy," etc. Baptismal Service.

(b) In Absolution. The efficacy of the Absolution is from Christ. "He pardoneth and absolveth,"

etc. "*By His authority* committed to me I absolve thee from all thy sins."

(c) In Preaching. Any power to touch *souls* comes from above.

(d) In Holy Communion :—

1. It is the one sacrifice offered once for all on Calvary, which Jesus pleads in Heaven, and His Church pleads on earth. We "*shew* the Lord's death, till He come." See Hymn 315, a wonderful summary of the Sacrificial aspect of the Eucharist.

2. It is Christ Who feeds His people with heavenly Food, though as of old it passes through the hands of His ministers. 1 Cor. x. 16.

(e) In the Benediction. The priest's blessing at the close of the service is no mere form or idle wish. Christ, *through him*, does really bless those who are *craving* for His blessing.

In all acts, then, of earthly priests, in all the good they are enabled to do, the cry is "Not unto us, O Lord, but to Thy name give the praise." SEE ACTS III. 12, 16, most important verses in reference to this matter. Priests and people alike need more and more to look up to the Source of all life and health and good, to Him who is "High Priest *for ever*."

THE CONCLUSION OF THE WHOLE MATTER :—

"Wherefore He is able to save them TO THE UTTERMOST that come unto God by Him ; seeing He *ever liveth* to make intercession for them." Heb. vii. 25. "I like that word

‘uttermost,’” a dying man once said ; “it seems to me to contain all that a poor sinner needs to know.” Yes, “*all* power,” He says, “is given unto Me in heaven and in earth :” the only thing needed is that we should “*come*,” and “him that cometh to Me I will *in no wise* cast out.”

1st Sunday }
after Epiphany. }

Moses.

I. MOSES AS A PROPHET.

A Prophet is one who communicates God's will to others ; who speaks not of himself, but for and from God. The constant formula when a Prophet speaks is, "Thus saith the Lord."

This will of God which the Prophet communicates may be either (i.) God's will *present*, or (ii.) God's will *future*.

[It may be well to guard children against the very common error that a Prophet was simply "a fore-teller of future events," which was only one branch of his work.]

Moses was the greatest of the Prophets. None were so favoured as he. Exod. xxxiii. 11. Num. xii. 6-8. Deut. xxxiv. 10. Compare Exod. xxiv. 1, 2, 12-18; xxxiv. 2, 3, 29, 30, 35. Through him God *gave the Law* to His chosen people. S. John i. 17.

Moses a type of Christ, who was anointed at His baptism to be PROPHET, as well as Priest and King. Have thought of our Lord as Priest and King (under Melchizedek): think of Him now as Prophet. READ CAREFULLY DEUT. XVIII. 15, 18, 19. ACTS III. 22, 23.

He was a Prophet (a) "*like unto Moses*," inasmuch as he was *man*. "He took on Him the seed of Abraham,"

Heb. ii. 14-17, and came to His people as one of themselves, "raised up from among their brethren."

And yet he was (b) *far superior to Moses*, inasmuch as

He was also *God*. In Him, therefore, man received the full and complete revelation of God's will. S. John i. 17; xiv. 6-11. Heb. i. 1, 2; iii. 1-6. In Him the old Law was fulfilled, and has now given place to the new and better Dispensation of the Gospel. Heb. vii. 18, 19. Compare too Exod. xxxiii. 18-23, and 2 Cor. iv. 6.

1. Our Lord as a Prophet DURING HIS EARTHLY LIFE.

(a) He came to reveal the will of the Father. See Deut. xviii. 18. "I will put *My words*," etc.; and compare S. John iii. 11; v. 30, 36-38; * *viii.* 28; *xvii.* 7, 8.

(b) He foretold future events. S. Matt. xxiv. 2; xxvi. 34. S. Mark viii. 31; ix. 31; x. 32-34. S. Luke xix. 43, 44. S. John iii. 14; vi. 62.

Mark how well He fulfilled His office. S. Matt. xiii. 54. S. Luke iv. 22 (*cf.* Ps. xlv. 3). S. Luke xix. 48. S. John vii. 46.

[Do teachers study sufficiently *our Lord's method of teaching*? Compare *e.g.* His use of parables when teaching unlettered peasants in Galilee, and the more "scientific" teaching as it were in S. John's Gospel, when He is addressing the more learned classes in Jerusalem. Amongst ourselves there is frequently a wide difference between country and town children, the latter being as a rule much sharper and keener-witted. In classes of older children in towns some notice ought to be taken in days like these of the attitude of scepticism and unbelief. The writer has met with children even

* Compare with these verses Exod. iv. 1-9.

in country schools to whom "the miraculous" was a stumbling-block. And scepticism is often now looked upon as "manly," and is therefore fashionable. Lessons, however, on such subjects should be very carefully prepared, and two hints may be given :—

1. Be sure of your ground, and do not get beyond your depth.
2. Do not expect, or attempt, to explain everything. We do not understand all about *ourselves*, much less can we expect to understand all about *God*. Job xi. 7-9. Ps. cxxxix. 5. 1 Cor. xiii. 9, 10.

*2nd Sunday }
after Epiphany.*

2. Our Lord as a Prophet NOW.

See Acts i. 1. Notice the word "BEGAN to do and teach." His office as a Prophet therefore was not at an end when He ascended. Remember His own words pointing to this, S. John xvi. 12, 13. He said also, "He that heareth *you* heareth ME," etc. : S. Luke x. 16. S. Paul speaks of "Christ speaking *in me*," 2 Cor. xiii. 3 ; ii. 10.

(a) *Our Lord teaches now by His Spirit* IN THE CHURCH.
S. John xiv. 12, 16-18, 26 ; xvi. 13 ; xx. 21, 22. This is what is meant by the phrase "the teaching office of the Church."

Hence the authority of the Creeds, drawn up by the Church, under the guidance of the Spirit. Hence the authority for Church government, the observance of the Lord's Day instead of the Jewish Sabbath, the

Canonical Books of Holy Scripture. In all such matters our Lord has fulfilled His promise, and has taught through His Church.

[See the description of the Church in 1 Tim. iii. 15.
Cf. Article xx.]

Hence teaching is one great function of the Christian Priesthood. Grace and authority for teaching and preaching conferred on *Priests* at their ordination. Deacons require a special license to preach from the Bishop; Priests preach and teach in virtue of their office.

[See the Offices for Ordination of Deacons and Priests.]

Teaching, part of the priestly office even under the Law, though then there was a distinct order of Prophets. See Deut. xxxiii. 10. 2 Chron. xv. 3. Ezra vii. 10 (Ezra was a priest). Neh. viii. 2, 3, 8. Mal. ii. 7.

Great prominence given to this function of the Priesthood all through the Acts and S. Paul's Epistles. See 2 Cor. v. 20. However poor a speaker the *man* may be, remember therefore that when listening to "a teaching priest," Jesus Christ has a message to your soul. Try more, then, to listen not to the *man*, but to the *priest*. S. Mark iv. 23-25.

[See 1 Cor. ii. 1-5. 2 Cor. x. 10. *i.e.* in modern language, the Corinthians apparently used to say, "What a poor preacher" S. Paul was.]

(b) *Our Lord teaches now by His Spirit* THE INDIVIDUAL SOUL.

Children and poor people often imagine they cannot

know much of Divine doctrine and of heavenly mysteries, because (as they say) they are "no scholars" or "only children."

But there is a wide distinction between *technical* and *practical* knowledge, between theological definitions and heart-knowledge. Remember Ps. xxv. 8, 13. S. Matt. xviii. 3, 4. 1 Cor. i. 26-31. Many a simple child or unlettered peasant *knows* more of God, because he *loves* more, than the wisest theologian, if that theologian's knowledge is of the head only and not of the heart. See 1 S. John iv. 7, 8, 13-16.

Refer again to Acts iii. 22. "Him shall ye hear *in all things*," etc. Is it so with us? It is one thing to be able and willing to teach, as our Lord is; it is quite another for those taught to be willing to hear and learn. There is a solemn warning in verse 23.

3rd Sunday }
after Epiphany. }

II. MOSES AS A MEDIATOR.

Explain what a Mediator is. A child, *e.g.*, has done wrong and got into trouble or disgrace: gets some one to go and intercede for it to the person it has done wrong to. This kind friend is the child's *Mediator*.

A Mediator is necessary for *fallen* man, who has broken God's laws, and so sadly grieved and injured Him by sin.

In the days of man's innocence, *before* the Fall, he could meet God face to face without fear. See Gen. ii., and iii. 8.

Wholly different *after* the Fall. The old familiar intercourse was at an end. God's Face was averted. Man was

driven forth from Eden. The gates were closed. There was a barrier between him and God ; a gulf, which his own sin had dug. The tree of life was lost. Gen. iii. 8-11, 23, 24.

[Notice that after their fall Adam and Eve tried to "hide themselves," and "were afraid" when they heard God's Voice. And so the first words which God or His angels speak when they manifest themselves to men are "Fear not." Fallen man shrinks from the vision of pure and holy beings. See e.g. Judg. vi. 22, 23 ; xiii. 22. Daniel x. 8, 10-12. S. Matt. xxviii. 5. S. Luke i. 13, 30 ; ii. 10. Rev. i. 17.

Try to show the sinfulness and misery of sin from these results. Many a child will understand what it is, after doing wrong, to *hide away* as Adam did, to shrink from meeting its father, and will realize the unhappiness of it.]

Thus men need a Mediator. See EXOD. xx. 18-21. DEUT. v. 22-31. Cf. Job ix. 32, 33.

The Revelation of God, though made in love, too terrible for man. Moses therefore chosen. Acts vii. 38. Gal. iii. 19. And so awful was the scene on Sinai, that even the mediator himself "exceedingly feared and quaked." See Heb. xii. 18-21.

Moses a type of our Lord, the "one Mediator between God and men." Rom. viii. 34. 1 Tim. ii. 5. Heb. ix. 24. 1 S. John ii. 1. He is the perfect Mediator, for He is the God-man: the true Jacob's Ladder, by Whom communion between earth and heaven is restored: cf. Gen. xxviii. 12 and S. John i. 51: the Bridge spanning the

gulf between sinful man and a sinless Creator. Compare Heb. xii. 22-24 and verses 18-21. God manifests Himself now to His creatures in the loving Face of Jesus Christ. 2 Cor. iv. 6.

*4th Sunday }
after Epiphany. }*

Being made in Holy Baptism members of the Son "in Whom He is well-pleased," God is well pleased with *us*. From union with the sacred humanity of the God-man, we become even "partakers of the Divine nature,"* and may once more "see God." 2 S. Peter i. 4. Eph. ii. 4-6. See the glorious passage, EPH. II. 12-22, where S. Paul tells his converts what they *were* and what they *are*.

Through Jesus Christ, therefore, man's lost privileges are restored :—

- i. The gate of Paradise is thrown open. "When Thou hadst overcome the sharpness," etc. Te Deum. Rev. iii. 7, 8; xxi. 25; xxii. 14.
- ii. The Tree of Life is restored. Rev. ii. 7; xxii. 2, 14.
(a) Here in the Sacraments. (b) Hereafter in heaven, fully and perfectly.
- iii. The Vision of God is vouchsafed once more. S. Matt. v. 8. 1 Cor. xiii. 12. 1 S. John iii. 2, 3.
(a) Thank God, then, that you are able to end all your prayers "through Jesus Christ our Lord."
(b) Take heed that you "ABIDE in Him." S. John xv. 4-6.
(c) Act upon Heb. iv. 14-16.

* Cf. S. Augustine's bold, triumphant words, "God became man that we might become gods."

*Fifth Sunday }
after Epiphany.*

III. MOSES AS AN INTERCESSOR.

Intercession a part of Mediatorial work. Moses frequently interceded for the people after their sins. See *e.g.* Exod. xxxii. 11-14, 30-32. Take, however, as the basis of the lesson, EXOD. xvii. 8-13.

A. The battle with Amalek in the plain.

Moses interceding on the top of the hill.

Moses in his weakness supported by Aaron and Hur, till the sun went down.

Amalek in consequence discomfited.

B. The battle of the hosts of the Lord with the armies of evil in this lower world.

Our Blessed Lord looking down upon the contest from "the hill of the Lord," whither He has "gone up," and interceding there for His warriors. Ps. xxiv. 3. Ezek. xi. 23. S. Luke xxiv. 50, 51. Heb. ix. 24.

Our Lord's Intercession differs from that of Moses in that it is never ceasing. He *ever* "lifteth up holy hands," for He "fainteth not, neither is weary." See Ps. cxxi. 4. Isa. xl. 28.

Learn then :—

1. Whence help comes in your battling with sin.

Ps. iii. 4 ; xxxiv. 5 ; cxxi. 1 ; cxxiii. 1, 2.

2. To join your intercessions with your Lord's.

Intercession one great function of all Christian people. 1 Tim. ii. 1, 2. Ezra vi. 10. S. Matt. v. 44. 1 Thess. v. 25.

Notice that Aaron and Hur held up the hands of

Moses. Aaron was a priest. Hur was a layman (Exod. xxxi. 2).

Priests and people alike should pray that the cause of the Lord may prosper, and help their brethren in their contest with the powers of evil. Ps. cxxii. 6. Jer. xxix. 7. Rom. i. 9. 2 Cor. i. 11. Col. iv. 12.

Such intercessions have great efficacy in union with our Lord's. Ps. xxxiv. 15. S. Jas. v. 15, 16.

[Tell the children of the many years' intercession of his mother Monica, *e.g.*, for Augustine, by which he was won at last to Christ. Compare Num. xi. 2; xxi. 7-9. Job xlii. 8. ACTS xii. 5, 12.*

Urge upon them the duty of praying for parents, teachers, clergy, etc. Point out what a large portion of the Church services consists of Intercession; and show them that in the Lord's Prayer it is "OUR Father." Being "members one of another" we must not be *selfish* in our prayers.]

3. To fight on bravely, knowing that victory is certain to those who endure.

The hands of Moses "were steady until the going down of the sun." And therefore "Joshua discomfited Amalek and his people."

And Christ's Intercession for you will never cease till the sun of your life goes down, and your "strife is o'er, your battle done."

"Be the day weary, or be the day long,
At last it ringeth to evensong."

See Ps. civ. 23. Mark, "*until* the evening." And

* See Neale's "Sermons for Children," p. 149.

then for His faithful warriors "it shall come to pass that at evening time it shall be light." Isa. xxxv. 10. Lev. xxii. 7. Isa. lx. 19, 20. S. Matt. xxiv. 13. Heb. iv. 9. Rev. xxi. 23. Hymn 291, v. 3.

6th Sunday }
after Epiphany. }

IV. MOSES AS A DELIVERER AND GUIDE.

A. Bondage of Egypt. Pharaoh and his taskmasters. Moses chosen as God's instrument for delivering His people. Exod. iii. 10. In this work Moses a type of the Great Deliverer, Jesus Christ.

Bondage of *sin*. Pharaoh represents the evil one, and his taskmasters the evil spirits and evil lusts and passions which held sway over men. (See Rom. i. 28-32.) The misery of the bondage. Exod. i. 13, 14; v. 10-12. The evil one bound heavy burdens on men, but would not move them with one of his fingers. Having got themselves under his power, men felt, when it was too late, that they were indeed "in evil case." Exod. v. 19. Cf. S. Luke xv. 14-17. Rom. vii. 24.

God saw their misery and pitied them. (Compare Exod. ii. 23-25; iii. 7.) Sent His own Son to deliver them. S. Matt. i. 21. Gal. iv. 3-5. Cf. Isa. lxxiii. 5-9.

B. Gather up some points of resemblance in the mission of Moses and of Christ.

- i. Notice the intimation of the Incarnation in Exod. iii. 8: "I am *come down* to," etc.
- ii. The mission of Moses was authenticated by signs and wonders. Exod. iv. 1-9, etc.

So was it when the Great Deliverer came. S. John iii. 2, v. 36; xiv. 11. Acts ii. 22.

- iii. Moses led the Israelites out of Egypt. Cf. Col. i. 13. Rom. viii. 1, 2.
- iv. He brought them through the Red Sea, and *there* destroyed the power of Egypt. Exod. xiv. 30. Ps. lxxviii. 14.

The Red Sea a type of Baptism. See the first prayer in the Baptismal Service. 1 Cor. x. 1, 2.

- v. He gave them helps in the way, manna from heaven, water from the rock. Exod. xvi. 14, 15; xvii. 6. Psalm lxxviii. 16, 17, 25, 26. Types of the Blessed Sacrament, "angels' food," the "true Bread from heaven;" and the Holy Spirit, "which they that believe on Him receive." S. John vi. 30-35, 48-51; vii. 37-39. 1 Cor. x. 3, 4.
- vi. The pillar of cloud and of fire. Exod. xiii. 21, 22. Ps. lxxviii. 15. The guidance of the Holy Spirit: God's Word. Ps. cxix. 105. Prov. vi. 23.

The Israelites never journeyed until the cloud went before them. Num. ix. 15-23. The Christian must wait ever upon the Spirit for guidance and direction. Ps. xliii. 3; cxliii. 10. Isa. xxx. 21. Rom. viii. 14. Hymn 282.

[The Collect for the 19th Sunday after Trinity is a good morning prayer for even quite young children.]

C. Practical hints:—

- (a) Thank God that the yoke of Satan has been broken from off your neck. See the Catechism, "and I heartily thank our Heavenly Father," etc. Rom. vii. 24, 25.
- (b) Remember that your present life is a wilderness-

way; and think seriously of S. Paul's warning.
1 Cor. x. 5-12.

- (c) Use earnestly and thankfully the helps God gives you in the wilderness, without *questioning*.

"What is this?" the Israelites said, when they saw the "bread from heaven." Remember the simple answer of Moses, "This is the bread *which the Lord hath given you to eat*." Exod. xvi. 15 (see margin). Take warning by S. John vi. 41, 42, 52, 60, 66. The answer of Moses is surely sufficient for ourselves.* S. John vi. 58. Joel ii. 26.

And see Exod. xvi. 16-21. God's grace is given *according to each one's capacities*. And it is "DAILY Bread."

Hymns 196, 294. Psalm lxxiii. 23. Collect for 4th Sunday after Trinity.

* Cf. Hooker's words: "What these elements are in themselves it skilleth not, it is enough that to me which take them they are the Body and Blood of Christ. His promise in witness hereof sufficeth, His word He knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, O my God, Thou art true; O my soul, thou art happy." "Eccl. Polity," Book V., ch. lxvii. 12.

Septuagesima }
Sunday. }

Joshua.

Read Josh. v. 13-15.

1. The very name Joshua is the same as Jesus : both mean "God the Saviour," or "God will save." Joshua at first called "Oshea," Num. xiii. 16, which means "Saviour." Then the word "Jah" was prefixed by Moses, shorter form of "Jehovah," Ps. lxxviii. 4. Jah-oshea then became *Joshua*, Moses thus declaring to the people that Oshea was he by whom *God would save* His people from their enemies. See Deut. xxxi. 6-8 ; Josh. i. 5, 9. Now Jesus is the *Greek* form of the Hebrew name Joshua. (See Acts vii. 45 ; Heb. iv. 8 ; in both of which passages Jesus is, of course, not our Blessed Lord, but Joshua.) And Jesus is literally "God the Saviour," "Emmanuel, God with us," "saving His people from their sins." S. Matt. i. 21-23. Joshua, then, in saving God's people, not by his own power, but by the power of *God*, was a type of Jesus, Who *is* God, and Who saves His own people by His own power as God.*
2. Joshua was essentially *a soldier* : not a prophet, not a teacher. Ever seen among scenes of war, fighting, a warrior. Hence the manner of God's appearance to him : He appeared to Moses in the burning bush, to Elijah in the still small voice, but to Joshua as the Captain of the Lord's host, with His sword drawn in His hand. Joshua's work was to lead the people into

* See Pearson on the Creed, article ii.

the Promised Land, and then to go before them to battle with their enemies, in order that they might make good their position and obtain secure possession. "The glittering sword which the Captain held seemed ever to go before them, until the Canaanite kings were utterly subdued." *

Application :—

- i. *Christ has brought us into the spiritual Canaan of His Church.* In Baptism we passed from the wilderness into Canaan : from being "children of wrath" we became "children of grace." The state after Baptism is called in the Catechism "this state of salvation." Salvation is a *present* possession, a *present* reality.

[Read carefully S. John v. 24. Eph. i. 7. ii. 6 ; Heb. xii. 22. 1 S. John iii. 14.]

We have not, then, to fight and struggle in order to *gain* salvation, but in order that we may not *lose* a salvation which is already ours.

[Notice carefully how utterly different these two things are. It makes all the difference in the world whether we strive to get possession of something which at present is not ours, or whether, *already possessing it*, we strive to hold it fast. How different, *e.g.*, to have to work hard to win £1000, and to be in possession of a cheque for £1000, which we must only be careful not to lose.

Press this on the children. They are *now* God's children. Their home *is* heaven. They

* See Stanley's "Jewish Church," i. 226, 227.

must be careful not to lose the rich inheritance which God has already given them. REV. III. 11.

You may illustrate this to small children by the care which they take of a present which is valuable and much thought of—a girl's new doll, or a boy's many-bladed knife.]

Sexagesima }
Sunday. }

(ii.) *This salvation may be lost.* In order that we may keep our hold on what God has given us, and secure our position in the heavenly Canaan, we must be prepared to *fight*. We have foes who would deprive us of all, and whom we must exterminate, a warfare to be waged even unto death. Hard, stern battle for each. None may dare to rest. We promised to “fight manfully under Christ's banner against,” etc. (Baptismal Service).

1 Cor. xvi. 13. [In teaching *boys*, and especially *older* boys, a great deal may be made of the words “quit you like men:” how many mistakes are made about “what it is to be *manly*”!]

(a) We have real foes, foes as real as the Canaanite kings were to the Israelites. The devil and his hosts; “principalities and powers” (Eph. vi. 12); the “roaring lion” (1 S. Peter v. 8); the “wolves” (S. John x. 12).

(b) Jericho, the first great city which Joshua attacked, represents the great city of “the world,” full of riches, of wealth, of sin, etc. It is “mighty, and fenced up to heaven.”

(c) The other towns which he took are types of the strongholds within our hearts which must be overthrown—pride, anger, lust, hatred.

2 Cor. x. 4, 5.

(iii.) This is a terrible warfare : how is it to be waged ?

We seem so weak : surely we cannot hope to prevail. So it was with the Israelites. They were weak, their foes were strong. There were "giants" among them : their cities were "great and fenced up to heaven." It was not a case of a stronger nation attacking a weaker one, but just the opposite. Yet the Israelites prevailed : and how ? Refer to the vision, Josh. v. As they were entering on their struggle, there came the great Captain to lead them on to victory. *Sword drawn* : He was not only *able*, but *willing* and *ready* to help. So with us. Jesus is ever by our side, ever going before. S. John x. 4. He Himself has fought the fight, and will help us. Thus He who "SITTETH at the right hand of God the Father Almighty," STOOD UP to help His first martyr. Acts vii. 55, 56. He is the "Victor glorious from the fight," Who will "bruise Satan under our feet shortly." Rom. xvi. 20.

Quinquagesima }
Sunday. }

(iv.) But further, not only do we take comfort from the thought that Jesus is our Captain, but there is further comfort in the thought that He comes as "Captain of the host of the Lord." "Like a mighty army moves the Church of God." Many have fought, and gone to rest, and won the palm. And many are fighting now at our side. We are not alone, but fighting shoulder to

shoulder with many more. UNION IS STRENGTH. How it nerves a man in earthly warfare to feel that he is not all by himself. So in the spiritual contest : very helpful to feel that others, countless others, are fighting the same warfare, that "the same afflictions are accomplished in our brethren that are in the world."

Let us all help each other : be all *united* in our efforts against evil. "One Lord, one Faith, one Baptism," one host, one Captain : a whole class, a whole school fighting the great battle for the same Lord. Do not let any one do the devil's work for him by leading another into sin : all help each other to do right. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. xv. 1-3 ; 1 Thess. v. 14, 15.

[Illustrate by story of Sir Philip Sidney dying on battlefield, refusing a cup of cold water, because a soldier near him "needed it more than he did."]

[Press all this home. Strive to make the children more *united* in their efforts against evil, and for good. A good *tone* in a school and a parish mean almost everything.

Remember that Quinquagesima, too, is the Sunday of "Charity" or Divine love.]

Impress loyalty to the Captain above all. Without His help, and earnest love for Him, all will be in vain. Trust the Captain, and be brave and true, "be strong and of good courage," and victory is sure and certain. Hymn 291.

1st Sunday }
in Lent. }

Joseph.

Especially fitted from his purity and holiness to be a type of our Blessed Lord.

A. Notice in detail the various points of resemblance :—

1. Joseph the best beloved of all Jacob's sons. Gen. xxxvii. 3.

Jesus the well-beloved Son of God. S. Matt. iii. 17; xii. 18; xvii. 5. S. MARK XII. 6.

2. SENT by his father to see after the welfare of his brethren. Gen. xxxvii. 13, 14. S. Mark xii. 6. S. John v., vi., xvii., repeatedly. 1 S. John iv. 14.

3. Rejected and ill-treated by his brethren. Gen. xxxvii. 18-20. S. John i. 11. S. Mark xii. 7. S. Luke xix. 14. S. John xv. 18, 24, 25. Notice their *envy* in particular. Gen. xxxvii. 4, 8, 11. S. Matt. xxvii. 18.

4. Stripped of his coat. Gen. xxxvii. 23. S. Matt. xxvii. 28. Rev. xix. 13.

5. Sold by his brethren, and as good as dead in the dungeon. Gen. xxxvii. 28. S. Matt. xxvi. 14, 15. Ps. lv. 12-15.

6. Lifted up from his low estate. Made second ruler in the kingdom. All bowing the knee before him. Gen. xli. 40-44. Acts v. 30, 31. Eph. i. 19-22. Phil. ii. 5-11. Notice particularly verses 9, 10, 11.

Application :—

1. "All things work together for good to them that love God." The continual Presence of God was with Joseph. Gen. xxxix. 2-5, 21-23.

2nd Sunday }
in Lent.

2. Even evil is overruled for good by God. Through the sin of his brethren Joseph's life seemed marred, and yet all was overruled for his own greater glory, and the saving of countless lives. Gen. xlv. 5-8.

So too it was with the betrayal by Judas, the injustice of Pilate, the hatred of the chief priests and scribes. It seemed to be Satan's hour, and the very "power of darkness;" yet from that darkness came forth the light. "We have *redemption* through His *blood*." When Satan seemed to be conquering, in reality he was being defeated. Heb. ii. 14. See Hymn 96, especially v. 3.

So it is again and again. From apparent evils God brings the greatest good. From the *sick-bed* many an one dates the beginning of the better life. From the furnace of *affliction* or *persecution* comes out the silver, "pure and free from sin's alloy."

3. The path to glory lies through sufferings. So with Joseph. So with our Lord. S. Luke xxiv. 26. Heb. ii. 9, 10. So with ourselves. We must tread the same path our Lord trod. "Follow Me." "These are they which follow the Lamb *whithersoever* He goeth." See S. Matt. xx. 21, 22. S. James and S. John must first drink of the cup, etc., if they were to sit on the right hand and on the left. Remember, too, all the promises made in Rev. ii. and iii. are "to him that overcometh."

(a) Involuntary sufferings. Those, *e.g.*, of the martyrs of old. Rom. viii. 17, 18. Troubles,

illnesses, bereavements, etc., now. S. John xv.

2.

- (b) The subduing of our carnal nature. The flesh has to be subdued, restrained, kept under. "Even Christ pleased not Himself." 1 Cor. ix. 26, 27. Gal. v. 17.

One great use of *Lent*. Time for self-denial, and for obtaining a greater mastery over ourselves and our evil nature.

[Press this, and suggest how it is to be carried out.]

Read carefully the beautiful words in the Exhortation in the Office for the Visitation of the Sick, beginning with "and there should be no greater comfort," etc.

3rd Sunday }
in Lent. }

B. The work of Joseph after his exaltation.

1. The preservation of life. Gen. xli. 56, 57; xlv. 5-8.

The grievous famine. Egyptians and all nations around coming to Joseph for food.

The famine caused by *sin*. "Pleasures of sin for a season." Gen. iii. 6. S. John ii. 10. S. Luke xv. 13. Children beginning to sin, like the "younger son" in S. Luke xv. For a time all goes well. Then comes the *famine*. Gen. iii. 7-10. Ps. cvi. 14, 15. S. Luke xv. 14-17. S. John ii. 10. "The approaches of sin are like the conduct of Jael, Judg. iv. 18-21. It 'brings butter in a lordly dish.' It bids high for the soul. But when it has fascinated

and lulled the victim, the nail and the hammer are behind." Cecil's "Remains."

Sin has made the earth a wilderness, dry and parched. Sense of weariness, hunger, dissatisfaction. "Who will shew us any good?"

[Compare the *scenes* of the temptation of the first and second Adam. Gen. ii. 8. The *garden*. S. Matt. iv. 1. The *wilderness*.]

[Press this on the children, as an argument against the first beginnings of sin. The skeleton may have a pleasant mask on at first, but the death's head is behind. Even children feel at times the dissatisfaction and unrest after doing naughty and sinful things.]

Who alone can feed the famine-stricken soul? The true Joseph, our Lord Jesus Christ. Ps. cvii. 5, 6, 9, 35-37. S. John vi. 27, 31-35, 48-58. S. John vii. 37.

(a) *We ourselves* are fed by Him.

i. Feeding upon Him day by day by faith. "Give us this day our daily bread;" *i.e.* "all things that be needful both for our *souls* and *bodies*." Catechism.

ii. In the Blessed Sacrament. Hymn 314.

(b) He too will feed *all the nations around*. Gen. xli. 57. S. John x. 16.

The famine in the heathen world. AMOS viii. 11. And from Christ, the true Joseph, comes the gracious Invitation, Isa. lv. 1-3.

[Try to interest the children in *Missionary* work :

how weary and faint they are in those heathen lands, with no Saviour to feed them, no bread to satisfy. In Lent even children might give up something, in order to feed these fainting souls.]

*4th Sunday }
in Lent.*

2. The Great Invitation. GEN. XLV. 4. S. MATT. XI.

28. We ourselves have had a share in the sufferings of Jesus. Our sins crucified Him. "I am Joseph your brother, whom YE sold into Egypt." Gen. xlv. 4; xlii. 21. Yet still He is "not ashamed to call us brethren." Gen. xlv. 4. Heb. ii. 11, 12. In spite of all, He calls us to Him: "Come near to Me, I pray you."

Calls us by means of—

i. The Bible. Every page of it invites us to Him. "Him that cometh to Me I will in no wise cast out."

ii. Afflictions and bereavements: which are calls to come nearer to Himself.

iii. Sacred seasons, such as Lent. "Nearer, my God, to Thee, nearer to Thee."

iv. Church Bells. Hymn 303, verse 2.

v. Holy Communion. "Come, for all things are now ready."

vi. From His Cross. S. John xii. 32. Rom.

x. 21. Hymn 13, verse 2.

vii. From His Throne of Glory. Col. iii. 1, 2. Rev. xi. 12.

How often He calls:—

i. In childhood and early youth. The call

comes to children, as to him of old, "Samuel, Samuel." Notice that it is a *personal*, an *individual* call. How many turn away. "Not yet, O Lord, not yet." Life is pleasant. Sin is tempting. Not *to-day*, but "by-and-by."

- ii. In after life. After the famine has already been partly experienced. Gen. xlv. 6, 7. Bids us therefore "Come down unto Me, tarry not," before it is too late. Gen. xlv. 9-11.
- iii. In the hour of death, and in the day of judgment, to the faithful soul. S. Matt. xxv. 34.

"And Joseph said unto his brethren, Come near to me, I pray you." Will it be said at that great Day of *each one of us*, "and they came near"? Gen. xlv. 4.

Hymn 255.

5th Sunday }
in Lent.

Isaac.

Genesis xxii.

1. Abraham giving up his son.

The bitter grief: the intense sacrifice: his dearly beloved son, the "only son" to whom the promises were made: the son on whom all his hopes were centred. Yet God spoke, and Abraham obeyed. Gen. xxii. 2.

We have here the true aspect of the part which God *the Father* took in the redemption of the world. He is commonly thought of as a harsh, unforgiving Father, very angry with sinners; and God the Son is thought of as kind and loving, coming down to die, in order to save men from the Father's wrath.

This a very unworthy view: gives a very wrong idea of the Father. See especially S. John iii. 16. "God *so* LOVED the world" that He made the greatest sacrifice conceivable, viz. "gave His only-begotten Son, that," etc. From the sacrifice which giving up Isaac involved to Abraham, the *earthly* father, we may draw some faint idea of what giving up to death His "only-begotten" and "well-beloved" Son meant to the *Heavenly* Father.

[This view of the Father as a harsh, unforgiving God is so common and so painful, that it is well to enforce continually how utterly opposed it is to the language of the New Testament. Children ought especially to be taught to look upon the

Father as in all things *loving* and willing to save.

See Rom. viii. 32. Titus iii. 4-7.]

2. The unquestioning obedience and submission of Isaac. There is not a word recorded of murmuring or complaint.

Compare with this *our Lord's* life of perfect submission :—

(a) Even to His earthly parents. S. Luke ii. 51.

(b) And continually to His Heavenly Father. Heb.

x. 7. S. Luke ii. 49. S. John iv. 34 ; vi. 38.

And so, as the Agony and the Death drew nearer, "He stedfastly set His face to go to Jerusalem." The words express the *shrinking* of the human nature from the suffering before him, and yet the determination to go through with it all. See S. Luke xxii. 42.

Compare our spirit with His : our love of independence : desire to be free from all restraints : to be "our own masters." Developes especially as children grow older, both as far as *home* obedience goes, and the worship and service of *God*. Yet here too our Lord "left us an example, that we should follow His steps."

"Our wills are ours, we know not how,"

Our wills are ours *to make them Thine.*"*

6th Sunday }
in Lent. }

3. *Isaac's was an obedience* EVEN UNTO DEATH.

He did not shrink even when Abraham laid him on

* Tennyson's "In Memoriam." Introduction.

the altar, and lifted up the knife. It was *God's* will, and therefore he, like Abraham, would cheerfully submit.

So again our Lord "became obedient unto death, even the death of the Cross." Each part of the great tragedy on Mount Moriah speaks of the still greater tragedy on Mount Calvary :—

- (a) The wood of the burnt-offering was laid upon Isaac, and borne by him up the mountain. Gen. xxii. 6.

So our Lord bore His *Cross* up the way of sorrows. S. John xix. 17.

We, too, have to be Cross-bearers, to "take up our Cross" and bear it after Jesus.

"There's not a child so small and weak,
But has his little cross to take."*

The Cross on the brow in Baptism is ever to remind us of this.

- (b) Isaac bound, and laid "on the altar upon the wood." Gen. xxii. 9.

Our Lord laid upon the wood, the Altar of the Cross.

- (c) Isaac *in will and intention* was slain. When Abraham lifted up the knife to slay his son, he had no idea that he would be stopped. In intention, therefore, he had offered up Isaac.

Our Lord slain, as the Lamb of God, to take away the sin of the world. Gen. xxii. 7, 8. S. John i. 29, 36 ; 1 S. Peter i. 18, 19.

* Hymn 331.

Think of—

- | | |
|--------------------------------------|-----------------------|
| i. The innocence and
spotlessness | } of the Lamb of God. |
| ii. The gentleness and
meekness | |

Isa. liii. 7. Cf. Heb. vii. 26.

Think of this on Good Friday. Remember what the day means to all Christian people, and try to spend it aright.

[Enforce this strongly.]

“It is a thing most wonderful,
Almost too wonderful to be,
That God’s own Son should come from heaven,
And die to save a child like me.*

We, too, have to be “crucified with Christ;” to do to death our old evil nature, to “crucify the old man, and utterly abolish the whole body of sin.” Rom. vi. 6. Gal. ii. 20; v. 24; vi. 14. Are we doing this? Do we at all “bear in our body the marks of the Lord Jesus”? or is our life one continual act of self-pleasing?

Remember that in all of whom we have been thinking, in *Abraham*, in *Isaac*, in *God the Father*, and in *God the Son*, the one guiding principle was the principle of SELF-SACRIFICE.

Learn this week, then, to *die to self*, that you may be able very really and truly on Easter Day to *live unto God*.

* Bishop Walsham How.

Easter }
Day. }

Jonah.

[The teacher should read through carefully Jonah i. and ii.]

Our Lord Himself refers to Jonah as a type of His Death and Resurrection. S. Matt. xii. 40. His wonderful history is typical of our Lord's great work of Redemption :—

1. Man was tempest-tossed amidst "the waves and storms of this troublesome world." The ship of his soul was "like to be broken." Jonah i. 4. Fearfulness and trembling came upon him. "Through fear of death" he was "all his lifetime subject to bondage." Then Jesus gave Himself up, a willing Victim (S. John x. 17, 18); the Lord "laid on Him the iniquity of us all." Jonah i. 12. Gal. i. 4. 1 Tim. ii. 5, 6. Titus ii. 14. Through His death came the calm, and man was enabled to reach "the haven where he would be." Jonah i. 15. Ps. cvii. 29, 30. Rom. v. 1. Col. i. 20. This was what Good Friday taught.
2. Jonah was three days and three nights in the whale's belly.

Jesus was "three days and three nights in the heart of the earth." Our Lord seemed to have perished. His soul had passed away. His body was laid in the grave. His enemies triumphed at His supposed defeat. Jonah ii. 3, 5, first half of v. 6.

3. On the third day Jonah rose as it were once more to life. Jonah ii. 10.

So our Lord : "the third day He rose again from the dead" in mighty triumph. God "loosed the pains of death, because it was not possible that He should be

holden of it." Jonah ii., second half of v. 6. See Hosea vi. 2. Acts ii. 23-32.

4. Easter Day then assures us that we have a *living* Saviour. "I am He that liveth, and was dead; and, behold, I am *alive for evermore*." Rev. i. 18.

This truth very commonly lost sight of. For the most part men think of Jesus Christ, very much as they think of some great and good man, who has lived in time past, and done a great deal of good in the world, but now is "dead and gone." They cherish His *memory*: they forget that He is still "*Emmanuel*, God with us;" that His parting words were, not "I am going away," but "Lo, I am with you always, even unto the end of the world."

At Eastertide we are especially reminded of this great truth. Christ is *risen*. Everything speaks of *Life*. The very season of the year teaches the same lesson: it is the spring-time; there are the opening buds, the primroses and snowdrops. "Lo, the winter is past," and all once more is *life* and *resurrection*.

1st Sunday }
after Easter. }

5. The living Christ is present in His *Church*.

What is the Church? it is the *living Body* of a *living Head*. Eph. i. 22, 23.

The *mystical* or *spiritual* Body of Christ, *i.e.* the Church, occupies the place in the world now which His *natural* Body occupied when He was on earth. He moved to and fro, and by His touch gave health and life to the sick, the dying, and the dead. He touches sick and dying souls *now* through the ordinances of His

Church. The Sacraments are the means or *channels* by means of which *life flows* from the Divine Head to all His members, from the true Vine to all the branches. Col. ii. 19. S. John xv. 4, 5. They are no mere commemorative rites, no bare signs, no mere pictures of a long-past death-scene; they convey to faithful souls *the Life of a Living Christ*. S. John i. 16, 17.

(a) As to Baptism, see Rom. vi. 4, 5. Col. ii. 12.

(b) As to Holy Communion, see S. John vi. 54, 57, 58, and cf. the words of the Communion Service, "We dwell in Christ, and Christ in us; we are one with Christ, and Christ with us."

5. The living Christ is present with each individual Christian soul: present by his side from the cradle to the grave.

(a) Receiving us in Baptism, in which we are made His very members. 1 Cor. xii. 12, 13, 27.

(b) Present in church, to hear, to pardon, and to bless. S. Matt. xviii. 20.

(c) Walking ever by our side, as by the two disciples journeying to Emmaus; teaching us, expounding the Scriptures, making Himself known in "the breaking of the Bread." See S. Luke xxiv. 13-31; notice particularly verses 15, 16. Are *our* eyes so "holden" that we too know nothing of His Presence? if so, pray with blind Bartimæus, "Lord, that I may receive my sight."

[Try to make the children realize that Christ is *a living Friend*, ever near at hand, to help them in times of danger and temptation, ever ready to listen to their troubles, or their cries for help and protection.]

2nd Sunday }
after Easter. }

Samson.

Samson in many respects a type of our Lord. Notice some particulars :—

1. His birth announced to his mother by an angel. Judg. xiii. 3, 9. Compare S. Luke i. 26-38.
2. Compare together Judg. xiii. 24, and S. Luke ii. 52.
3. See *Judg. xv. 9-16.*

(a) Verses 9-13. So when our Lord's enemies, evil spirits and evil men, were ranged against Him, they were helped by His own people; it was *they* who gave Him up. See S. John xviii. 35, 3, 12, 13. S. Matt. xxvii. 22-25. Acts iv. 27; xiii. 27, 28.

(b) Verse 11. "Knowest thou not," etc. Compare S. John xix. 15.

(c) Verse 14. "The Philistines shouted against him." So our Lord seemed wholly in the power of His enemies. S. Matt. xxvii. 39-44, 66.

(d) Verse 14. "And the cords that were," etc. So our Lord rose in triumph, casting aside the grave-clothes which had wrapped Him round. Compare Judg. xvi. 3 (a striking type of the Resurrection). Ps. xcvi. 1, 2. S. John xx. 5-7. Acts ii. 24. Hymn 135.

(e) Verses 15, 16. From the time of His Resurrection Victory our Lord has gone forth, overthrowing His enemies on every side. Rev. vi. 2.

Notice the feebleness of the instrument which Samson used. And our Lord has used the weak things of the earth to gain His Victory, the preach-

ing of simple fishermen, etc. Acts iv. 13. 1 Cor. i. 18-29. Cf. 1 Sam. xiv. 6. 2 Chron. xiv. 11. 12.

4. *Judges xvi.* 29, 30. Compare Heb. ii. 14. It was through death that *our Lord* won His glorious triumph over the hosts of evil.

So it must be in some sense with ourselves. For see Rom. vi. 5-11; viii. 13. Col. iii. 5, to "mortify" means to "put to death."

After all, Samson the most imperfect of the types of our Lord. Sadly inconsistent in life. Gave way to fleshly lusts. His religion one of "fits and starts." Had times of strong religious impulse, but times of equally strong fleshly passion. These involved him in trouble, suffering, and finally in death. So it was with David after *his* fleshly sin: from that time the sword never departed from his house. 2 Sam. xii. 10. See Rom. viii. 12, 13. "The wages of sin is death." Rom. vi. 23.

Samson's history, then, is full of sadness and warning. It is so imperfect. He accomplished so little, compared with what he *might* have done, had he been more consistent. He was what we sometimes call "a splendid failure." See Judg. xiii. 25 ("*at times*"), and compare with this our Lord's *continual* doing of His Father's will, His constant, unceasing resolve to "be about His Father's business." He did "*all* things well." S. John vi. 38. Compare S. Matt. vi. 24. Gal. vi. 8.

[This *contrast* between Samson and our Lord may be usefully pressed by many teachers. What priest or teacher has not known "sunny" lads like Samson,*

* The name "Samson" means "the Sunny."—Stanley's "Jewish Church," i. 317.

strong and brave like him, yet like him sadly inconsistent, moved "at times" by the Spirit of the Lord, and ready then to venture much or even all for Him, yet more and more "led away," as Samson was, "by their own lusts and enticed," till the sad end has been the "grinding in the prison-house," the binding "with fetters of brass," even while they promised themselves that they could "go out as at other times and shake themselves," and "wist not that the Lord had *at last* departed from them." See Judg. xvi. 20, 21. It may be very helpful therefore to warn such before it is too late, and to entreat them not to *presume upon* their spiritual strength. See Isa. xl. 30, 31. "O God, make clean our hearts within us. And take not Thy Holy Spirit from us." Psa. li. 10-12.]

3rd Sunday }
after Easter. }

Elijah.

Strange, mysterious person. Of him, as of Melchizedek, it might be said that he was "without father, without mother, having neither beginning of life nor end of days." Appears suddenly, 1 Kings xvii. 1, and is translated without tasting death. 2 Kings ii. 11.

I. ELIJAH RAISING THE DEAD. 1 Kings xvii. 17-24.

Foreshadowed Him Who holds in His hands "the keys of hell and death," Who "has life in Himself," and "quickeneth whom He will." S. John v. 21; xi. 25.

A. Compare with Elijah's miracle S. Luke vii. 11-16.

i. Verse 17. It was evidently the widow's *only* son.

Cf. v. 12; S. Luke vii. 12.

ii. Verse 20. Elijah's sorrow for the woman's distress. See S. Luke vii. 13. S. John xi. 33, 35, 38.

iii. Compare verses 20-22 with S. Luke vii. 14. We have here the *contrast* between Elijah and our Lord. Elijah *prays*: our Lord *commands*. Elijah *uses natural means* to try and bring back warmth to the cold, lifeless body: our Lord "spake, and it was done." Elijah acts as the *creature*, who can do nothing of himself, but is wholly dependent on God: our Lord acts as the *Creator*, with Whom are the issues of life and death, and Who of His own power can restore the life which Himself gave and took away.

This is the great difference between the Old Testament miracles of raising the dead and our Lord's.

See 2 Kings iv. 18-37; especially verses 29, 33-35.

S. Luke viii. 54. S. John xi. 43. Cf. Acts ix. 40.

- iv. Compare verse 23 and S. Luke vii. 15, and verse 24 and S. Luke vii. 16. See S. John iii. 2; xi. 45; xii. 9-11.

B. Learn :—

- i. That *all* the dead will one day rise. The Bible miracles of raising the dead are a kind of foretaste of the *general* Resurrection. S. John v. 25, 28, 29. Cf. S. Matt. xxvii. 52, 53.

- ii. That Death has therefore lost its sting, and the Grave its victory. 1 Cor. xv. 20-22, 57. S. John vi. 39, 40, 54, 58; xi. 25, 26. 1 S. Peter i. 3.

Christians *fall asleep*: they do not die. 2 Tim. i. 10. S. Luke viii. 52. S. John xi. 11. Acts vii. 60. 1 Thess. iv. 14. Cf. Ps. xvii. 16. Our burial-grounds are "cemeteries," sleeping-places.

"No longer must the mourner weep,
Nor call departed Christians dead:
For death is hallowed into sleep,
And every grave becomes a bed.

"There is no Death! An angel form
Walks o'er the earth with silent tread,
And bears our best-loved things away,
And then we call them dead."

Contrast Job x. 21, 22, and Phil. i. 21, 23.

- iii. That He Who raises the dead can raise dead *souls*. Sin alone is truly *death*. Eph. ii. 1, 5. Rom. v. 12; viii. 6. Hence the expression "*mortal sin*," "*deadly sin*." A sinner's prayer should be, "*Quicken me, O Lord, for Thy name's sake.*"

4th Sunday }
after Easter. }

II. ELIJAH AS A STERN DENOUNCER OF EVIL.

Elijah's lot was cast in evil days. Court and people alike corrupt and idolatrous. Things seemed so bad that he himself was at times tempted to despair. 1 Kings xvi. 30-33; xviii. 4; xix. 2-4, 10; xxi. 25, 26.

Lifted up his voice bravely and boldly for God. 1 Kings xvii. 1; xviii. 17, 18, 21-40; xix. 10; xxi. 17-24. Sternly rebuked both king, false prophets, and people. Called them to "a godly reformation."

In this aspect of his work he foreshadows our Blessed Lord. "The days were evil" when *He* was upon earth: days of grievous sin and gross hypocrisy. And our Lord's Voice gave no "uncertain sound." Apt, in thinking of His gentleness and love, to forget the sterner aspects of His teaching.

(a) How terrible, *e.g.*, are His denunciations of the *Pharisees*. See S. Matt. xxiii. throughout.

Learn to dread and shrink from *hypocrisy*, of whatever kind. Be above all things *real* and *genuine*, both towards *God*, your *neighbour*,* and *yourself*.

(b) The strongest words in the Bible on the subject of future retribution for sin are from the lips that were "full of grace;" *e.g.* S. Matt. xxv. 30, 41-46; S. Luke xiii. 24-30, etc. This makes them surely much more awful: we dare not trifle with them. Yet remember He warns *in love*, as a father would warn his children

* "It appears to me intolerable to appear to men other than one appears to God."—Maurice de Guérin.

if he saw them drawing nearer and nearer to a precipice, or playing with fire.* 2 S. Peter iii. 9. 2 Cor. v. 11. 1 Tim. ii. 4.

Learn then :—

- i. Never to trifle and dally with sin, imagining that you may sin on, and that still Divine Love will surely pardon. 1 Cor. vi. 9, 10. GAL. vi. 7, 8. EPH. v. 5-7.

Such a course is—

- (a) Most *perilous*. It is to cast yourselves headlong into eternity, hoping against hope that God's angels will bear you up. S. Matt. iv. 5-7. See Prov. xi. 21; Jer. xlix. 12; S. Luke xiii. 3, 5; Heb. x. 26-31, xii. 25; Rev. ii. 20-23, etc.

"God pardons those who do through frailty sin,
But never those that persevere therein."

HERRICK.

- (b) Most *unworthy*. Rom. vi. 1, 15. 1 Cor. vi. 15, 19, 20. 1 S. Peter i. 18-21.

See Rom. ii. 1-11.

- ii. To repent, *i.e.* to *change your mind* (μετανοεῖν) wholly and entirely about sin. To *this* Christ calls, both by His threats and promises. "Make you a *new* heart, and a *new* spirit." Ezek. xviii. 31, 32. "Cease to do evil: learn to do well." Isa. i. 16, 17. See S. Matt. iv. 17; S. Mark ii. 17; S. Luke xiii. 3; Acts iii. 19, xxvi. 20; Rom. ii. 4, etc.

* Cf. Keble's poem on the Athanasian Creed, in his "Miscellaneous Poems."

5th Sunday }
after Easter. }

III. ELIJAH ASCENDING. 2 Kings ii. 1-15.

Glorious end to Elijah's life. God sets to His seal to the greatness and Divine mission of His prophet. Cf. Gen. v. 24. Heb. xi. 5.

A. The whole event typical of our Lord's Ascension.

i. The sadness of the parting to *Elisha*, the great prophet's constant attendant. He cannot bear even to speak of it. Will not lose sight of his master for a moment. 2 Kings ii. 2-6. Compare S. John xvi. 5, 6, 19-22, 28. The unutterable sorrow of the disciples at the approaching loss of Him who had been all in all to them.

ii. Compare 2 Kings ii. 9, and S. John xvi. 23, 24.

iii. Compare 2 Kings ii. 11, and S. Luke xxiv. 50, 51; Acts i. 9. See Ps. lxxviii. 17, 18; 2 Kings vi. 17; and cf. Ps. civ. 3; Acts i. 9, 10. Angels at His Birth: Angels at His Resurrection: Angels at His Ascension. Ps. xxiv. 7-10. Dan. vii. 13, 14.

B. Elisha's prayer. 2 Kings ii. 9.

i. Notice *what his request was*. Cf. 1 Kings iii. 5-14. The Holy Spirit was the great Gift for which *the disciples* were to wait. It was even "expedient" for them that our Lord should "go away," in order that the Spirit might come. See S. John xvi. 7-15; xiv. 12, 16-18; xv. 26, 27.

For this great Gift we too should pray, at this time especially.

ii. Notice *the condition* on which his request was

granted. "*If thou see Me when,*" etc.* We, too, must in spirit watch our Lord ascend, must *observe Ascension Day* aright. Rejoice in the Triumph of our Lord. Pray that He will not leave *us* as orphan children (S. John xiv. 18, margin), but will send His Holy Spirit upon us at Whitsuntide.

- iii. Notice *the fulfilment* of the request. 2 Kings ii. 13-15, and all through Elisha's subsequent history.

So the mantle of our Lord fell on His Apostles, and the works that He had done they did also. See the Book of Acts throughout, which shows the fulfilment of S. John xiv. 12.

So in some measure it will be with *us*, if we wait upon the Spirit, and pray earnestly for His grace. S. John i. 16, "ALL we." 1 Cor. xii. 7-11.

Sunday after }
Ascension Day. }

IV. ELIJAH'S TRUE HOME.

Elijah at his translation was taken Home. He had ever been as a stranger on the earth, living a separate and distinct life from the men of the world, speaking the language of heaven. And now he had gone in reality, where "in heart and mind" he had been so long, *Home* to his *Father*. See 2 Kings ii. 16-18.

So it was with our Blessed Lord. Ever a stranger on earth. S. Matt. viii. 20. S. John iv. 34. At His Ascension He went Home. S. John xvi. 28; xvii. 11, 13.

Through our Lord's Ascension, heaven has become once

* The idea here is due to the Rev. J. E. Vaux.

more *our* Home. "When Thou hadst overcome the sharpness," etc. Te Deum. Eph. ii. 6. Phil. iii. 20. Rev. xi. 12.

Remember therefore :—

(a) That we are only strangers and sojourners on earth.

Ps. xxxix. 14; cxix. 19. Heb. xi. 13. We live, as it were, only in moving *tents*. Heb. xi. 9. We need "*mansions*," *i.e.* abiding-places. But here "there is *none abiding*," 1 Chron. xxix. 15. The mansions are in heaven. S. John xiv. 2, 3. Heb. xi. 9, 10, 16. Are we ever "home-sick"? Ps. cxxxvii. 1-6. See Hymns 233, 234, 236.

(b) That being strangers and foreigners here, our habits should be different from those of the worldly and sinful around us. We always know a "foreigner:" his language and ways are so strange. Do men of the world recognize *us* as foreigners? or are our ways very much like theirs? See 1 S. Peter ii. 11, 12. Col. iii. 1, 2, 5, 8. Cf. S. Luke xv. 13-19. The prodigal, even in the midst of his sin, felt that he was only a *stranger* in the "far country," that his *Home* was not there. How terrible to read of one who was "a *citizen* of that country." v. 15.

"Pilgrims here and strangers we,
Travelling to Eternity :
Jesus, make us *feel more strange*,
Make us eager for our change."

(c) That we should ever be *preparing for* that Blessed Home to which one day we hope to go. We know what we mean by a person's "*tastes*." Are *our* tastes "of the earth, earthy"? or are we growing more and more "heavenly-minded"?

Our *bodies* must be prepared by "reverence and godly

fear" for the worship of heaven. Isa. vi. 2, 3. 1 Cor. vi. 19. Rev. iv. 10.

Our *souls* must be "preserved blameless," that they may be fit for the Presence of the "Holy, Holy, Holy, Lord God Almighty."

See the Collect for Ascension Day. The Ascension Message is, "Lift up your hearts." Let us all answer, "We lift them up unto the Lord."

Whitsun }
Day. }

V. ELIJAH CALLING DOWN FIRE FROM HEAVEN.

This he did on two occasions.

- i. The first occasion is in 1 Kings xviii. as a test of the true God. "The God that answereth by fire, let him be God."

Notice the wavering people, inclined to be led away by evil example, and to forsake the true God for Baalim. 1 Kings xviii. 21. Notice the frantic cries to Baal, all unanswered. 1 Kings xviii. 26-29. Notice the calm, confident prayer of Elijah, and the descent of fire at once, wholly consuming his sacrifice. 1 Kings xviii. 30-38.

So our Lord Jesus Christ sends from heaven "the fire of the Holy Ghost." S. Matt. iii. 11. Acts ii. 3. 4. First descended on the first Whitsun Day, wholly consuming with the fire of Divine Love the souls of the disciples.

There is the same wavering world now: "halting between two opinions:" crying out for aid to gods of

its own choosing : looking for the regeneration of the world to education, culture, science, etc., quite apart from the service of the true God. And nothing comes of it : "there is no voice, nor any to answer, nor any that regardeth." *The fire of the Holy Ghost* can alone regenerate the world. See Zech. iv. 6. 1 Cor. i. 21-24 ; vi. 11. 2 Cor. iii. 17, 18.

[This needs to be strongly pressed in days when so much importance is attached to secular education, *apart from religion*. Education may simply make men cleverer in crime, if it is not guided and controlled by earnest religious principle.]

So too with the individual soul. Men trust to pledges, promises, resolutions, etc. They turn out to be only "broken reeds," powerless in hours of temptation. Must pray God to send down upon us *the fire of the Holy Ghost*. *This* will do the work which nothing else can do. Will consume with the burning Love of God the sacrifice we offer, Rom. xii. 1. Will burn up "the wood, and the stones, and the dust," all things connected with earth about us. Will "lick up the water" of our inconsistency, our fickleness, our wavering purposes. 1 Kings xviii. 38.

And thus calling on *Him* to help, we shall find that we are answered indeed, and shall be enabled to surrender ourselves *wholly* to Him, crying, "The Lord, He is the God ; the Lord, He is the God." 1 Kings xviii. 39. Cf. S. Matt. vi. 24.

Trinity }
 Sunday.* }

- ii. The second occasion is in 2 Kings i. 9-12. Elijah's stern, uncompromising character here distinctly marked.

Compare with this S. Luke ix. 51-56, and learn how different are the Old Dispensation and the New. One a Law of Vengeance, the other a Law of Love. See Heb. xii. 18-24. S. Matt. v. 38-45. S. John xiii. 34, 35. Rom. xii. 19-21.

The fire which our Lord sends down from Heaven is sent in Love. The Spirit Who came in "cloven tongues like as of fire" came also "like a Dove." S. Matt. iii. 16. Cf. 1 Kings xix. 11, 12. Hymn 154, verses 1, 2, 3.†

The fire of the Holy Spirit is intended:—

(a) *To enlighten.* Ps. cxix. 105. S. John xiv. 26; xvi. 13. 1 Cor. ii. 9-14.

(b) *To warm.* The Spirit alone can make us earnest and zealous. Do we find religion dull, church-going dull, prayer and Bible-reading dull? We must pray the Holy Spirit to put life and fire into it all.

(c) *To melt.* The heart is naturally frozen and cold in the things of God. The Spirit alone can melt it. He can "bring forth water out of the flinty rock." See 2 Cor. iii. 3.

* This Sunday's lesson carries on that for Whitsun Day. Trinity Sunday was formerly observed as the *octave* of Pentecost.

† See a beautiful passage in Stanley's "Jewish Church," vol. ii. p. 311.

(d) *To purify.* Isa. i. 25. Zech. xiii. 9. Mal. iii. 3. He is emphatically the *Holy* Spirit: holy in Himself: and having it as His great office to "sanctify (or *make holy*) all the elect people of God." Catechism.

What better prayer then could we offer than—

"Come, Holy Ghost, our souls inspire
And *lighten with celestial fire*" ?—Hymns 156, 157.

Notice that:—

1. The cloven tongues on the Day of Pentecost "sat upon each of them." It must be so with ourselves. 1 Cor. xii. 7.
2. It is possible to "quench the Spirit," to *put out* the Divine Fire within the soul. "Take heed therefore that the light which is in *thee* be not darkness." 1 Thess. v. 19. Cf. Gen. vi. 3.
3. To the wicked "our God is a *consuming* fire." Heb. xii. 29. In the *natural* world the same sun which gives warmth and life also scorches and shrivels up. Let the Fire consume *sin* within us now, lest it consume the unrepentant *sinner* hereafter.

1st Sunday }
after Trinity. }

David, the Good Shepherd.

David as the shepherd boy of Bethlehem, "keeping watch over his flocks by night" and day. 1 Sam. xvi. 11, 12 ; xvii. 14, 15. Ps. lxxviii. 71, 72.

[Try to describe the life to the children.]

And in the twenty-third Psalm, the most loved perhaps of all, David's feelings and thought found utterance, and he applies to *God* all those touching features of a shepherd's life which he knew so well.

[The children had better read this Psalm through slowly and carefully.]

David's life as a shepherd typical of our Blessed Lord. In S. John x. He takes possession of the title and all that it implies. "I am the Good Shepherd." "We are His people and the sheep of His pasture." See also 1 S. Peter ii. 25. Heb. xiii. 20.

There is no title of our Lord which has come home so deeply to the hearts of Christian people as this. In the early ages of the Church, when persecution drove them down into the catacombs underneath the city of Rome, "there was one figure more than all others which they delighted to draw in the vaults in which they prayed, the figure of the Good Shepherd. Sometimes the Apostles were ranged alongside of Him; sometimes the sheep were standing round, with upturned faces, dependent upon their Deliverer and Guide; sometimes He was carrying the wanderer on His shoulder, or holding the lamb to His bosom, or leading the weak of the flock, all expressing the

tenderness and the active love of the Saviour, moving among His flock to bless them." *

What does He tell us about Himself as the Good Shepherd?

I. The Good Shepherd KNOWS His sheep.

"I know My sheep." "He calleth His own sheep *by name*." S. John x. 3, 14.

Think of the millions of people in the world, and yet no little child even is "lost in the crowd." The Good Shepherd knows each one, separately and individually; distinguishes them one from another; knows the habits and the needs of each. Surely in this thought there is:—

(a) Encouragement: for He knows—

- i. *Our trials and temptations.* He "can be touched with the feeling of our infirmities," for He was "in all points tempted like as we are." The Good Shepherd is always ready to hold us up.

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after Trinity.*

- ii. *Our wants,* both spiritual and temporal. We can go to Him with confidence with anything we need, feeling sure that He knows all about it, and is quite ready to listen to us, and help us out.

[Children need especially to feel that there is nothing too *small* for Christ to attend to, that they can go to Him quite freely with their smallest little home or school troubles.]

- iii. *Our weakness.* We seem to get on so badly. We

* Canon Liddon.

fall into sin so easily. We are so soon led astray by others, or by our own evil desires. All this Christ knows well, and is ever ready to shield us. He always "tempers the wind to the shorn lamb;" He "makes a way to escape" with every temptation, "that we may be able to bear it." 1 Cor. x. 13. Ps. ciii. 14. He intercedes for us above *individually*. S. Luke xxii. 31, 32, "I have prayed for THEE."

In this, then, there is encouragement. "The Lord *knoweth them that are His.*" 2 Tim. ii. 19. Cf. Nahum i. 7. He knew Noah in the midst of an evil world; He knew Lot in wicked Sodom; He knows us, His children. Our names, our *Christian* names, are "written in the Lamb's book of life." * Isa. xliii. 1. Take care that they are not "blotted out," for—

(b) There is also *warning* in this thought. To Him, the Good Shepherd, "all hearts are open, all desires known, and from Him no secrets are hid." And is the thought that Christ knows *all* a pleasant one? Is there nothing within which we should be ashamed for father or mother to know, which we should not like to tell our *teacher* or our *clergyman*? Christ knows it all; and there is a day coming when "there is nothing covered that shall not be revealed, nor hid that shall not be known." S. Matt. x. 26. Rom. ii. 16. Think of this, and in all your life, your *thoughts* as well as actions, remember ever that "THOU, GOD, SEEST ME."

* S. Augustine notices, *e.g.*, on S. Luke xvi. 19, 20, that while the name of the rich man is unknown, our Lord seems to read the name of Lazarus from the book of life.

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Refer again to S. John x. 14. "I know My sheep, *and am known of Mine.*" Cf. 2 Tim. i. 12. Try to make the children think whether they really do *know Jesus*, know Him as their best Friend, the One to whom they not only *can* but *do* go, with their wants and difficulties.

Notice the difference between a mere *acquaintance*, and a true and real *friend*. How different are our feelings towards them !

Press the difference between knowing *about* the Good Shepherd, and really *knowing* and *loving* Him. True knowledge implies love.* 1 S. John iv. 7. 8.

II. The Good Shepherd FEEDS His sheep. Ps. xxiii. 2.

S. John x. 9.

He provides all we need (Phil. iv. 19)—

(a) For the body. Ps. xxxiv. 9, 10 ; civ. 14, 15.

(b) For the soul. Gives Himself, the Bread of Life.

S. John vi. 27, 51. Rom. viii. 32.

Notice that it is "a *green* pasture" (Ps. xxiii. 2), ever fresh, full of life and sustenance ; and the waters are "waters of *comfort*," for they truly satisfy. S. John iv. 13, 14 ; vii. 37, 38.

This food He gives more especially in—

i. *Bible-reading*. A holy man, as he lay dying, said, "Feed me with the precious food of God's most holy Word." † We take our *bodily* food daily : do we take

* Eugene Stock, "Lessons on the Life of our Lord," p. 152.

† See Preface of "Daily Steps towards Heaven."

or neglect this *spiritual* food? Remember, it is not enough to read, we must "inwardly digest it." Take one text, at least, in the morning, and *live it* through the day.

- ii. *Holy Communion.* So Ps. xxiii. 5. The "table" is "the Lord's Table" now, where "the Lord's Supper" is spread, as a help "against them that trouble us," the enemies of our souls. See 1 Kings xix. 5-8. Without "that meat" the journey is "too great for us." Look forward, then, to receiving It.

The good Shepherd feeds His sheep not only here, but through eternity. *Rev. vii.* 16, 17. *Ps. xxxvi.* 8; *xlvi.* 4.

*4th Sunday }
after Trinity. }*

III. The Good Shepherd's TENDERNESS TOWARDS THE WEAK AND WANDERING.

A. See S. Luke xv. 3-7.

- i. *Mankind* was the one lost sheep of all God's creation. Jesus left the ninety and nine, all the hosts of unfallen angels in heaven, in order to seek and to save fallen man. Cf. S. Luke xix. 10. 1 Tim. i. 15. Heb. ii. 16.
- ii. And now He seeks *each individual sinful soul*. Each one may say, "*I am that lost sheep.*" Each of us, however young, joins in the confession, "We have erred and strayed from Thy ways like lost sheep," etc. Rom. iii. 23. 1 S. John i. 8, 10. Ps. cxix. 176.

And now Jesus, the Good Shepherd, does not leave us to ourselves, but comes to seek us. Ps. xxiii. 3.

[Try to picture to the children a lamb leaving the fold, wandering further and further away, darkness coming on, howls of wolves around, etc. : then the shepherd going after it, over rough stones, through sharp briars, torn and bleeding feet, etc. : gentle voice heard by the lamb, so full of joy : shepherd lifts it on his shoulders rejoicing : how safe and happy, etc.]

All this a picture as it were of the *Good Shepherd* : has spared no trouble : hard journey from brightness of heaven, through pain and suffering and the cross. And now we ourselves hear His voice, in *conscience*, in the Bible, in lessons here in school : all these the voice of Jesus calling us back from sin to Him.

[Illustrate His gentle dealings with the individual soul by His dealings with *S. Peter*. See especially S. Luke xxii. 31, 32. S. Mark xiv. 37. S. Luke xxii. 61. S. John xxi. 15-17.]

Shall we not leave our sin, whatever it may be, and come back to Him? He had pain and sorrow enough when He was on earth. Let us, Christian children, try to give Him *joy*. S. Luke xv. 5, 6, 7, 9. However *small* we may think our sin to be, if it *grieves Him*, let us give it up at once. If we really love any one, our father or mother *e.g.*, we do not like to give them *any* pain.

5th Sunday }
after Trinity. }

B. And as He cares for the *wandering*, so also He cares most tenderly for the *weak* and *frail*.

"He shall gather the lambs with His arm and carry them in His bosom, and shall gently lead those that are with young." Isa. xl. 11. Ezek. xxxiv. 16. Cf. Gen. xxxiii. 13, 14. Think of the Good Shepherd's love and care for *children*. See Him "gathering the lambs with His arm" in S. Mark x. 13-16, especially 7. 16. See also S. Mark ix. 36, 37, 42. And so His first great charge to S. Peter was, "Feed My lambs." S. John xxi. 15. And thus, when the priest takes the little child in his arms at the font, he is acting for Christ: the under-shepherd receives it on behalf of the Chief Shepherd. From that time, as long as it continues true to Him, the child is "safe in the arms of Jesus." See *Hymn* 333, verses 1 and 2; and 342, verses 1 and 2.

You know, when a child is learning to walk, how mother hovers over it, ready to catch it the very moment it totters and seems likely to fall. So the Good Shepherd watches over His little ones, over *you*, each one of you, always ready to "bear you up, lest at any time you dash your foot against a stone:" always near in times of temptation, knowing how weak you are, and how liable to fall. Cry to Him, then, as S. Peter did, in times of danger. S. Matt. xiv. 30, 31. What a blessed word that "immediately" is!

C. And He has other sheep, not as yet "of this fold," not gathered into His Church. For these too He is full of tender care. S. John x. 16. Think of all the little heathen children, who know nothing of the Good Shepherd and His love. Pray for them, and help by your alms in the missionary box. He wants *you* to *help* Him in gathering them in.

6th Sunday }
after Trinity. }

IV. The Good Shepherd LEADS His sheep. S. John x. 3, 4. Ps. xxiii. 2. S. Matt. xxvi. 31, 32.

[Tell the children, what many of them probably will not know, that an Eastern shepherd does not drive his sheep before him, as our shepherds do, but goes in front of them, and they follow him.]

Thus Almighty God had led His people out of Egypt through the wilderness, to the quiet pastures and still waters of Canaan. Exod. xiii. 21, 22; Ps. lxxvii. 20, lxxviii. 15; cxxxvi. 16.

There is great encouragement in this. The Good Shepherd goes in front, and meets all danger *first*.

"He leads us by no darker ways
Than He Himself hath trod."

(a) In times of *temptation* we remember that He was tempted first, and that the power of the evil one was broken when He overcame him. *Between* us, therefore, and the evil one stands the Good Shepherd. Heb. ii. 18.

(b) In times of *suffering* we remember all that the Good Shepherd suffered before us, and we can even "rejoice, inasmuch as we are partakers of Christ's sufferings." 1 S. Peter iv. 12, 13. Cf. S. Mark x. 32. S. Matt. xx. 21, 22. Acts xiv. 22.

(c) The Valley of the Shadow of Death, so dark to the heathen, is full of brightness and light for the Christian; for Christ has passed through it before him, and made it "but the gate of life immortal." Ps. xxiii. 4. 1 Cor. xv. 55-57.

7th Sunday }
after Trinity. }

The Good Shepherd leads: the sheep are to follow.
S. John x. 4.

There is no driving, no compulsion. The Good Shepherd calls, but we may follow or not, as we will.

Do we follow, whenever we hear His voice? always? everywhere? Many follow, as long as the Good Shepherd leads where they wish to go, but decline to follow Him when His call is distasteful, when He leads into places where they do not wish to go. The under-shepherds (clergy, teachers, etc.) have again and again to "*compel* men to come in," to urge, entreat, *drive*. "These things ought not so to be." Ps. xxxii. 9, 10. "I will guide thee with mine *eye*:" the slightest intimation of *His* will ought to be enough.

First count the cost, and then say, "I will follow Thee *whithersoever* Thou goest," into dark places or light, into green pastures or the wilderness, to the suffering and the cross, if need be. See Hymn 334, last two verses. S. Matt. viii. 19. Rev. xiv. 4.

[Try to draw out this point with reference to the particular circumstances of your children. The mother at home is tired: the voice of the Good Shepherd says, "Help her;" but the child wants to go out and play, etc. The temptations of elder and younger children of course differ; and the voice of the Good Shepherd comes to them in different ways. An *elder* boy or girl, *e.g.*, out at service is tired, and inclined to omit the prayers at bed-time, or is afraid of saying them for fear of

being ridiculed by fellow-servants. Will they listen to ease and cowardice, or to the voice of the Good Shepherd?]

V. The Good Shepherd GUARDS His sheep.

An Eastern shepherd had to be continually on the watch to guard his flock from wild beasts. So it had been with David. 1 Sam. xvii. 34-37. Think of the bravery of the young shepherd boy. See also Amos iii. 12. S. Luke ii. 8.

So the Good Shepherd guards His sheep from the enemies which attack them. Ps. cxxi. 7, 8.

(a) *The roaring lion*, the devil himself. 1 S. PETER v. 8. S. Luke xxii. 31. Rev. xii. 12.

Notice that the lion roars *as it springs upon its prey*. It crouches behind bushes, and then suddenly, with a roar, rushes out upon those who approach too near. These bushes may represent to us *temptations*: they line each side of the narrow road: do not go too near; keep in the middle of the road: the temptations may seem attractive and innocent in themselves, but the lion lurks behind, and "when you say Peace and Safety, then sudden destruction comes upon you un-awares;" he roars, rushes out upon you, and has you in his power.*

8th Sunday }
after Trinity. }

To escape this terrible enemy,
1st. *Watch*. Be on the look-out. Guard against
"the WILES of the devil."

* See Bishop Walsham How's "Plain Words to Children," pp. 43, 44-

2nd. *Pray.* To conquer and overcome the "roaring lion" you must have with you "the Lion of the tribe of Judah," our Blessed Lord Himself. Rev. v. 5.

See S. John xv. 5. Ps. lxxi. 14. Rom. viii. 35-39. Phil. iv. 13. Rev. xii. 11. S. Matt. xxvi. 41. Hymn 269, especially the last verse.

(h) *The wolves.* S. John x. 12. The hosts of darkness. All the evil passions which "assault and hurt the soul."

[Draw out this point according to what you have seen, or heard, or noticed of the dispositions of your own children; it may be made very effective. *E.g.*, Bad temper is one of the wolves; a sulky temper is another (compare the common expression used of a sulky child, "He's got the black dog on his back"); pride, sloth, impurity, selfishness, each and all of these are like wolves seeking our destruction: when they assault us, we must seek the Good Shepherd's help, and we shall be safe. S. John x. 28, 29. Prov. i. 33. Ezek. xxxiv. 22, 25, 28.]

And be very careful indeed lest the wolves come "in sheep's clothing," and so deceive you. See, *e.g.*, Gen. iii. 4, 5, 6. S. Matt. vii. 15. The evil one tricks up sin, to make it look different to what it really is: Bishop Woodford says that, "Jezebel-like, he paints its face and tires its hair, before he makes it look out at a window." 2 Kings ix. 30. He calls it "pleasure," or liberty," or "an independent spirit," or "a proper self-respect," or some such fine-sounding title. Cf. S. Matt. xxiii. 27; xxiv. 4, 11. Be very much on your

guard against all such specious "*devices*" of the evil one.

The Good Shepherd will protect you here, and bring you at last to that blessed Fold above, when "no lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there." Isa. xxxv. 9. Rom. xvi. 20. Rev. xx. 10; xxii. 3.

"*Fear not*, little flock: it is your Father's good pleasure to give you the kingdom." S. Luke xii. 32.

9th Sunday }
after Trinity. }

VI. The Good Shepherd guards His sheep EVEN UNTO THE DEATH.

"I lay down my life for the sheep." S. John x. 15. In this respect Christ is unlike all other shepherds, and His love is shown to be far greater than theirs. S. John xv. 13.

[Try to describe a pack of wolves pressing round a flock of sheep, fierce, savage, howling for their prey; the shepherd keeping them at bay, and at last falling a victim to their fury, while trying to save his sheep.

And then compare our Blessed Lord, the Good Shepherd, before Pilate or on the cross, with the chief priests and scribes, etc., crying out against Him, howling around like fierce wolves, "exceedingly mad against Him," surging round the cross, and gloating over His death. And all this was for our sakes, "His people, and the sheep of His pasture."]

And notice that Christ gave His life, *laid it down* of Himself. His death was a *voluntary act*. He might have left us to perish. S. John x. 11, 15, 17, 18. "He died *the victim of pure love*."

And He died not for friends, but for foes, for *disobedient, wandering sheep*. ROM. v. 6, 7, 8.

[Try to make each child realize that *for each one personally* Christ died, a fact well known, but very imperfectly realized. "Who loved *me*, and gave Himself for *me*." Gal. ii. 20. Isa. liii. 5, 6. Press this earnestly and lovingly.]

"The lamb is in the fold
In perfect safety penn'd :
The lion once laid hold,
And thought to make an end ;
But One came by with wounded side,
And for the sheep the Shepherd died."

Two practical questions may close all this.*

(a) What are we doing *in return* for all the Good Shepherd's love?

i. We ought to be loving, serving, *living for HIM*.

"The love of Christ constrained S. Paul to live not unto himself, but unto Him which died for him, and rose again." See 2 Cor. v. 14, 15.

"This have I done for thee, *what doest thou for Me?*" Hymn 259.

ii. We ought to imitate His unselfishness in all our dealings with *our brethren*, at home, at school, in the playground. 1 S. John iii. 16.

[Tell the story of Eric, the Russian servant,† laying

* See Eugene Stock's "Lessons on the Life of our Lord," p. 153.

† Told by Neale in "Tales of Christian Heroism."

down actually his life for his master, in the forest among the wolves.]

- (b) Are we His sheep at all? Remember that there are *goats*. S. Matt. xxv. 32, 33. Sheep are distinguished by their owner's mark. Do we "bear in our body the marks of the Lord Jesus," whose sheep we claim to be?

10th Sunday }
after Trinity. }

David. The Conflict with Goliath.

It will be necessary first to go through the history, in 1 Sam. xvii., in order to make the children thoroughly acquainted with the facts of the story.

11th Sunday }
after Trinity. }

Then point out that all this is a type of the conflict of our Blessed Lord with Satan.

1. The Philistines, who represent the hosts of evil, had become masters of the Israel of God. The great conflict had been fought of old, between Adam and Satan, and Satan had prevailed. When Jesus came, the battle was to be fought once more, and it was a life and death struggle. See 1 Sam. xvii. 9, and compare Hymn 172, especially verses 2 and 3.
2. Man *in himself* was powerless. The evil one, as a "strong man armed," was "keeping his palace;" he was "the prince of this world" (S. John xiv. 30), lording it over God's heritage. 1 Sam. xvii. 11, 24. St. Luke xi. 21.
3. Christ Jesus therefore came as the Champion of the Lord's host. 2 Chr. xx. 12. Isa. lxiii. 5.
4. And yet, though "He came unto His own, His own received Him not." S. John i. 11.

Eliab, David's *brother*, reviles him and tries to silence him. So it was with our Lord's own brethren, and the Jews generally, who were His "kinsmen after the

flesh." See 1 Sam. xvii. 28. S. Mark iii. 21 (margin). S. John vii. 5. Compare *Joseph's* brethren and their treatment of him; and also Judges xv. 11, 12. Acts vii. 23-29, 35.

5. Notice that "the Philistine drew near morning and evening, and presented himself *forty days*," and compare S. Luke iv. 1, 2.
6. David put off from him Saul's armour, and "there was no sword in the hand of David" when he slew Goliath. 1 Sam. xvii. 38, 39, 50.

And so our Blessed Lord went forth to the fight as week, feeble man. He put off His Divine power and majesty (2 Cor. viii. 9; Phil. ii. 7), since "in all things it behoved Him to be made like unto His brethren." Heb. ii. 11, 14, 17, 18. As *man* He fought, and as *man* prevailed.

12th Sunday }
after Trinity. }

7. And notice how weak apparently were David's weapons: a sling and five smooth stones out of the brook; yet with these he conquered. 1 Sam. xvii. 40, 50.

And so again our Blessed Lord. David's five stones have been taken to represent the five books of Moses with which our Lord encountered Satan in the wilderness. S. Matt. iv. 4, 7, 10.

And so too *we* have to fight Satan with weapons which seem feeble, e.g. Prayer, Meditation, God's Word, the Sacraments. 2 Cor. x. 4. 1 Cor. i. 27-29. Hymn 432, v. 3. Remember especially the power of *God's Word* in this great battle. Eph. vi. 17. Store

your memory with passages of Scripture, and hurl them against the enemy. Ps. cxix. 11.

8. Our weapons often seem *so* feeble that the enemy derides us. 1 Sam. xvii. 42-44. Compare Neh. iv. 2, 3. S. Matt. xxvii. 39-44.
9. And yet such weapons are "*mighty through God.*" 1 Sam. xvii. 37, 45-47. Ps. xlv. 7, 8. Rom. viii. 31. Heb. xiii. 6. Using our simple weapons with *faith in Him*, we shall surely prevail.
10. Notice that David cut off Goliath's head with his own (Goliath's) sword. 1 Sam. xvii. 51.

And Death was Satan's sword, with which he was ever slaying his victims, and keeping them "through fear of Death all their lifetime subject to bondage." Heb. ii. 15. Rom. v. 12. With this weapon he assaulted our Blessed Lord, "and thought to make an end;" but our Lord slew him as it were with his own sword, dying in order that "*through Death* He might destroy him that had the power of Death, that is, the devil." Heb. ii. 14.

11. And as David carried off Goliath's head, and brought it to Jerusalem (1 Sam. xvii. 54), so our Lord "bruised the serpent's head" (Gen. iii. 15), and then "ascended up on high" to the heavenly Jerusalem, "leading captivity captive." Ps. lxxviii. 18. S. LUKE XI. 22. Col. ii. 15.
12. And notice finally the *result* of Christ's victory. The yoke of Satan is broken: his power is destroyed. "And when the Philistines saw their champion was dead, they fled."

All that *we* have to do, then, is to *follow up* the victory of our Blessed Lord. We, like Israel and

Judah of old, may "arise, and shout, and pursue the Philistines." 1 Sam. xvii. 52. See S. James iv. 7.

So Christian, in the "Pilgrim's Progress," saw two lions in the road before him, and was at first much afraid; but when he went boldly up to them, he found they were *chained*. Our battle is with an *already-beaten* foe: thank God for this, and take courage. Isa. liv. 17. *Cf.* 1 Sam. xxvi. 25. Ps. lvi. 2-4; xci. 1-13, especially v. 13.

13th Sunday }
after Trinity. }

David and Jonathan.

1. The love of David and Jonathan one of the most touching and affecting stories in Scripture. Both in prosperity and adversity alike. See 1 Sam. xviii. 1-4; xix. 2-7; xx. 17, 41, 42; xxiii. 16-18. 2 Sam. i. 26.
2. Compare with this our Blessed Lord's love for S. John. S. John xiii. 23; xix. 26; xx. 2; xxi. 7, 20.

Notice that it was S. John alone who was by our Lord's side in His hour of *extremest need*, and who stood *beside His cross*. S. John xviii. 15; xix. 26. Compare also S. John xx. 3, 4.

3. Jesus said to His disciples, "I have called *you friends*." S. John xv. 13-15. The words apply to each one of us. He is the "Friend that sticketh closer than a brother" (Prov. xviii. 24), Who can *always* be depended on.

Do *we* cling to Him both in prosperity and adversity, both in sunshine and in storm? Many are His friends, or *profess* themselves to be so, while in church or in good company, but turn against Him, and say and do things they know He hates, when they are in the society of irreligious people. See *Zech. xiii. 6* (surely a very sad verse). Cf. S. Matt. x. 32, 33. The real test of a true friend is that he should be just the same, "through evil report and good report." Are you true friends of Jesus at home as well as at Sunday school, at play as well as in church, or are you *false* friends, one thing at one time and another at another?

14th Sunday }
after Trinity. }

4. Notice that *true love is always self-sacrificing*. See particularly 1 Sam. xviii. 3, 4.

Thus our Blessed Lord gave up all His glory and His Kingly Throne for the love of us, His friends. See 2 Cor. viii. 9. Phil. ii. 5-8.

Do we love Him enough to give up anything for Him—our own way, our own pleasure, our money sometimes it may be? If we really love Jesus as our best Friend, we shall be ready to give up our best for Him. See 2 Sam. xxiv. 24. S. Mark xii. 44.

[Each teacher must *mould* this point to suit the varying circumstances of their children.]

5. Notice further that FRIENDSHIPS ARE VERY SACRED THINGS, and ought always to be founded on *the love of God*. There are some friendships utterly unworthy of the name, friendships for sin. "*A man is known by his friends.*" The intimacies a boy or girl forms are often of the utmost importance. Many go from bad to worse, simply because they get into "bad company," and choose bad friends. Very many *lads*, *e.g.*, who pilfer and steal from their masters, do it because they have been led into bad ways by bad companions, and so want more money. And so *girls* also do the same thing in order to get money for dress, to be like their dressy companions or fellow-servants. A lad's "friend" swears, and so he must swear too ; or smokes, and so he must get a pipe.

Learn, first of all, Who is the true Friend, Jesus Christ.

Lie on His bosom, as it were, with S. John, or sit at His feet, like Mary of Bethany, and choose no friends but *those who are friends of Jesus*. S. Augustine gave a very good rule on this point when he said, "Love your friends IN CHRIST."

[Press this point about friendships. It is most important. All experience shows how very much depends on the friends boys and girls choose, on going out into the world especially. And many *drift* into bad intimacies from not thinking about the matter at all. "A word in season" may therefore do much good. Try to make your class feel that it is *a disgrace* to have any one as a friend who is not a friend of *Jesus*.]

15th Sunday }
after Trinity. }

David, Absalom, and Ahithophel.

We have been thinking of David and his *true* friend Jonathan, *true* friend because he was the same both in prosperity and adversity; think now of David and his *false* friends, Absalom and Ahithophel.

1. The saddest surely of all the events in the life of David was the rebellion of his favourite son Absalom. The history of it is in 2 Sam. xv.—xix.

[N.B.—These chapters need not be read *in school*, though every *teacher* ought to read them carefully.]

It went to the heart of David, because it was the rebellion of *his own son*, and *his own subjects*, for whom he had done so much.

And so we feel in reading the Gospels, that what makes the sin of the Jews in rejecting and crucifying our Lord seem so base and deceitful is, that they were *His own people*, whom He had loaded with benefits. See, e.g., S. Matt. xxiii. 37. Acts x. 38.

2. Notice the account of the sad procession, when David fled away from Jerusalem, over *the brook Kidron*, up *the ascent of the Mount of Olives* (2 Sam. xv. 23, 30); and then compare S. John xviii. 1, where our Lord goes forth over that same brook Cedron, up the Mount of Olives to Gethsemane, with His sorrowing disciples.
3. And while David was going forth, his false friend

AHITHOPHEL was plotting against him in Jerusalem. 2 Sam. xv. 31 ; xvi. 23 ; xvii. 1-4. His conduct was especially treacherous and mean, because, out of all David's friends, he had been chosen as his special counsellor.

[See Ps. LV., which was written by David at the time of Absalom's rebellion, and *especially* VERSES 12 TO 15, which refer to Ahithophel.]

And compare with this the conduct of *Judas* towards our Blessed Lord. While our Lord was in His Agony in the garden, Judas was betraying Him to His enemies, and compassing His death. S. John xviii. 1-3.

And remember that out of all our Lord's disciples, whom He called His "friends," Judas had been chosen to be *an Apostle*, one of His "companions" and "*familiar friends*." How black, then, does his ingratitude appear, in betraying so loving a Master and Friend. Take together Ps. lv. 22, and S. Luke xxii. 48.

Notice the great danger of kissing our Lord as it were in church, when, *e.g.*, we sing such a hymn as 176, especially verse 4, and then go out of church, and in the presence of His enemies reject and do despite to Him.

16th Sunday }
after Trinity. }

4. Notice that the end of Ahithophel and of Judas was the same. See 2 Sam. xvii. 23. S. Matt. xxvii. 3-5.
5. The great lessons surely are :—
 - (a) That we should try not to be *false* friends, like

Ahithophel, but *true* friends, like Jonathan and Ittai. See 2 *Sam.* xv. 21, a very beautiful verse.

- (b) That if we *have* sinned against our Lord, and denied Him or betrayed Him, we should come back to Him in true repentance, and not give up all in despair. Compare for this the conduct of Judas with that of *S. Peter*. *S. Peter* *denied* our Lord, and was full of sorrow; he "went out and wept bitterly," and from that time he strove with all his heart to show his love, and sin no more. He "sorrowed *after a godly sort*." Judas, on the contrary, was full of *remorse*; but he never asked our Lord's forgiveness, but rushed away and committed suicide, and "went to his own place."

Remember that there is a "godly sorrow that worketh *repentance unto salvation* not to be repented of," but there is also a "sorrow of the world that worketh *death*." Godly sorrow makes the sinner long to sin no more. See especially 2 *Cor.* vii. 9, 10, 11. Verse 11 especially shows what the *result* of TRUE sorrow is.

Directly you fall, "arise and go to your Father," and tell Him all about it; and then be comforted by *S. Luke* xv. 20. 1 *S. John* i. 9. See *Micah* vii. 8.

17th Sunday }
after Trinity. }

6. And this willingness of our Lord to pardon His *ungrateful* and *rebellious* friends comes out most strongly in the history of David's dealings with *ABSALOM*.* See

* The idea here is from Miss Havergal, "My King," p. 77.

2 SAM. XVIII. 5. What a loving charge, after all that Absalom had done. David's heart still full of love.

And compare with this S. Luke xxiii. 34; xiii. 8; xxii. 51.

And how gently our Lord has dealt with *us*, sinful and rebellious though we have often been. Has spared us, and interceded for us, and knocks at the door of our hearts. He might justly have sent against us His destroying angel, as in 2 Kings xix. 35. 1 Chron. xxi. 14-16. And yet *Dan. ix.* 9, 10.

And think of David's sorrow for Absalom when he was dead. 2 Sam. xviii. 33; xix. 1-4.

This is only a faint type of our Lord's deep sorrow for dead souls—for those who, in spite of His love, yet "die in their sins." See once more S. Matt. xxiii. 37. 2 S. Peter iii. 9.

7. And from all this learn to be gentle yourselves towards those who injure and offend you. S. John xiii. 15. Think, *e.g.*, of S. Stephen, that true disciple of our Lord, "likest Him in look and tone." Hymn 439, *v.* 4. "Christian Year," S. Stephen's Day, verses 3 and 5. *Acts vii.* 60.

How ready we are to be just the opposite to all this. A friend or playfellow does something we dislike, and up goes the arm to strike him. Think too of all the cutting, unkind things we say of one another, the way boys and girls call each other unkind names, etc. See 2 Sam. xviii. 14. Are there not far more of us like *Joab* than like David? See Psalms lvii. 5, and lxiv. 3, 4. How many of *us* are there who "shoot out *our* arrows, even bitter words"!

Just think how different this is to our Lord. Isa. liii.

7. 1 S. Peter ii. 23.

It is *natural* to wish to "pay back," to "give as good as we take." It is *Christ-like* to be silent under injuries, to be gentle, to forgive. SEE EPH. IV. 31, 32. Rom. xii. 19-21.

"Speak gently, it is better far
To rule by love than fear."

8. And remember, we can only conquer our *natural* desires by the power of *grace*; we can only learn to be gentle and loving at *all* times by earnest prayer to God, that the Holy Spirit would give us something of "the meekness and gentleness of Christ."

Whenever you are tempted to say an unkind word to *any one*, to do an unkind thing, to pay any one out, think of how much our Lord has forgiven *you*, and hear Him say to you, "For My sake, Who have been so kind, gentle, and loving to *you*, Who have passed over so much, Who have not been 'extreme to mark what *you* have done amiss,' deal gently *for My sake* with the companion, the school-fellow, the friend, who has injured or offended *you*." 2 Sam. xviii. 5.

18th Sunday }
after Trinity. }

David and Solomon.

The reigns of David and Solomon are typical of two great *parts* of our blessed Lord's work.

1. *David* was a man of *war* (1 Chron. xxii. 8), subduing the enemies of Israel on every side.

He fought against—

- i. Goliath. 1 Sam. xvii.
- ii. All the surrounding nations, Moabites, etc.

At last all were subdued, and he was lord over a vast empire, which he left to *Solomon*.

2. *Solomon* was a man of *peace*. 1 Chron. xxii. 9. The name Solomon means "peaceable." David had fought and laboured, and Solomon "entered into his labours." S. John iv. 37, 38. See 1 Kings iv. 20-25.

And compare with this our Blessed Lord's life and work.

1. *David* was a type of our Lord *fighting* and *battling* here on earth. (Cf. Exod. xv. 3, 6, 7.)

He fought against—

- i. Satan in the wilderness. S. Matt. iv. 1-11.
- ii. Sickness, disease, and death, and all "the works of the devil," all through His earthly life. See Acts x. 38. 1 S. John iii. 8.

2. *Solomon* was a type of our Lord as the "Prince of peace," "crowned with glory and honour."

After all His fighting and struggling below, our Lord has gone up on high, and received "a name that is *above every name*." See 1 Kings iv. 21, 24. Phil. ii. 9-11. Heb. ii. 9. Rev. xix. 16.

And His *people* may rejoice in the Victory wrought out for them, and need *fear* the devil no more.

1 Kings iv. 20, 25. 1 Cor. xv. 57. S. James iv. 7.

And there is the same principle in the lives of all Christian people.

1. We have to fight and struggle here on earth. Eph. vi. 10-18.

[This passage may very usefully and helpfully be *explained* to the children.]

2. Then comes Victory and Eternal Rest in the Heavenly Canaan. Heb. iv. 9. Rev. ii. 10; vii. 14-17; xxii. 3.

19th Sunday }
after Trinity. }

Solomon.

The chiefest work of Solomon's reign was the building of the Temple, that House of God which was to be "exceeding magnificent," and for which David had prepared so lavishly.

And in this he was a type of our Blessed Lord, the "heavenly Architect," who is continually occupied with the work of Temple-building. There are three Temples which our Lord builds :—

1. His Church.
2. A Temple within each individual soul.
3. A Temple in the heavenly Jerusalem above.

I. SOLOMON'S TEMPLE-BUILDING TYPICAL OF OUR LORD BUILDING HIS CHURCH ON EARTH. Collect for SS. Simon and Jude. Eph. ii. 20, 21. 1 S. Peter ii. 5.

A. Think of the *persons who helped* in the building of the Temple.

- i. DAVID. His work was simply one of *preparation*. But notice that he did it "with all his might," and the materials he prepared were of the most costly kind. 1 Chron. xxix. 2-5.

And so, in the building up of the Church, how much work is merely a work of preparation, breaking up the fallow-ground for those who follow. The Old Testament prophets, *e.g.* were all *preparing* men's hearts for our Lord and His king-

dom. And so especially S. John the Baptist. Isa. xl. 3. S. Matt. iii. 1-3.

So even our Lord Himself. He toiled on with little apparent success; while S. Peter by a single sermon gathered in "about three thousand souls."

Cf. Acts i. 15, and 1 Cor. xv. 6, with Acts ii. 41. See S. John iv. 37, 38. 1 Cor. iii. 10.

And so we must not be discouraged if God only lets us *prepare*, for others afterwards to build. Eccles. xi. 1. To prepare is not a very showy work, but it is a very useful one.

[Illustrate by the words of the old Scotch farmer, who used to tell his son to be "aye sticking in a tree."]

ii. SOLOMON. His work was to *build*. And this was a *great* work, and required all his energies.

And so there are the great men of the Church of Christ, who have done so much to build it up, and make it strong and beautiful. Great saints, "wise master-builders" like S. Paul, holy bishops, etc. Their work is a great one: they "bear the burden and heat of the day." Thank God earnestly for those who *have* built; pray to Him for those who have to build now: they *need* our prayers.

And we can all help a little in this great work. Every soul turned from sin and brought to Christ by our means is one more "living stone" placed by our hands in its position in the spiritual Temple. Do your best, then, to "build up one another on your most holy faith." See S. Jude, v. 20. S. James v. 19, 20.

iii. THE PEOPLE. All were able to do something.

(a) See 1 Chron. xxix. 6, 7: the *rich* people gave of their abundance. Those who have wealth are to consecrate it to His service. S. Mark xii. 41. Acts. iv 34-37.

(b) Those who had "precious stones" gave them. 1 Chron. xxix. 8. These represent special gifts of God which some people have, and which they may render back to Him. One, e.g., who has a good voice may sing in the choir: his voice is his "precious stone" which he offers. "Spare time" is another precious stone, etc.

(c) There were many who had nothing very particular to offer, who yet gave what they had. 1 Chron. xxix. 9.

Let us give Him of our best, and "if there be first a willing mind, it," etc. 2 Cor. viii. 12. S. Mark xii. 42-44.

And notice particularly (1 Chron. xxix. 9), the people "*rejoiced*" to give: gave "*willingly*," "*with a perfect heart*." Is it so with us? 2 Cor. ix. 7.

20th Sunday }
after Trinity. }

B. Think of the way in which the Temple was built.

1 KINGS vi. 7.

i. Try to picture the scene. How different it was to our ordinary ideas of building, with all the clanging of the tools and the din of the workmen. There was nothing of all this when the Temple

was built. The timber was hewn far away in the forests of Lebanon; the stones were hewn in the quarries of Jerusalem, and each one was prepared exactly for the place it was to occupy, so that when it was taken to the Temple it was laid at once in its place *in perfect silence*.

Compare the two scenes. All the din and noise which was continually going on in the quarries underneath Jerusalem, where the stones were being prepared: and, on the contrary, the perfect calm and quiet at the Temple itself, where each stone was dropped noiselessly into its place. The growth of the Temple seemed almost like the silent growth in nature—

“Like some tall palm the noiseless fabric grew.”

- ii. And this sets before us, in a figure, the way in which the Church of Christ was to be built up. It is a type of the *silent, unobtrusive* growth of the Church; of the *quiet* fashion in which it was to make its way; of the increase of the “kingdom that cometh not with observation.” S. Luke xvii. 20.

(a) It was this point which so moved the astonishment of the heathen in the first ages of the Church. There was such a great and wonderful growth, and yet so little outward stir to account for it. The leaven worked, but it was *hidden*. S. Matt. xiii. 33. The mustard-seed grew into a great tree, but *imperceptibly*. S. Matt. xiii. 31, 32. The seed sprang and grew up, but men *knew not how*. S. Mark iv. 26, 27.

Other religions, as Mahometanism, have been spread by the sword, and pushed forward by victorious armies "at the point of the bayonet" as it were; in *their* growth has been "the hammer and the axe" indeed.

But the Church of Christ has known nothing of this. It conquered through suffering. The more the heathen persecuted, the more the Church grew. Slowly and surely, quietly and silently, the great Temple has been built.

[You may notice, as a striking point in connection with this, *how little is known of most of the Apostles*, who are the foundation-stones of the Church. Rev. xxi. 14. Eph. ii. 20-22. A building depends for its stability on its *foundation*, and yet foundation-stones are always *out of sight*.*]

- (b) And at the present day the Church grows and spreads in the same silent, unobtrusive way. How little, *e.g.*, we know of all the *missionaries* who are toiling and labouring day by day to add yet more living stones to Christ's Temple. Their work is done quietly, but it is a very real one (Isa. xxx. 15, "in quietness and," etc.). Through it, gradually and by degrees, the Temple rises.

All quiet, silent influence, whether in word

* Dean Burgon.

or deed, is helping to raise those Temple walls : let us remember this, and do our part.

[Remember to keep clearly before the children throughout, the verse on which all this is founded, 1 Kings vi. 7. It does not follow by any means that where the greatest noise is made, the most real work is being done : often it is quite the other way. It is the *shallow stream* that goes babbling and splashing down the hill-side ; the *deep river* flows calmly on in majestic stillness.]

21st Sunday }
after Trinity. }

II. SOLOMON'S TEMPLE-BUILDING TYPICAL OF THE TEMPLE TO BE PREPARED WITHIN EACH INDIVIDUAL SOUL.

God wills to dwell within the soul of man : here, therefore, we must prepare for Him a Temple. See S. Luke xvii. 21. 1 Cor. iii. 16, 17 ; vi. 19. 2 Cor. vi. 16.

1. And this Temple too is built *secretly* and *silently*. Col. iii. 3.

How much of the spiritual life is never seen by any one but God ! how many battles are fought, how many victories won, secretly within the soul ! Remember that each battling with temptation, each effort after holiness, each silent prayer, each hasty or angry word checked, each evil thought repelled, each secret deed of kindness, or act of forbearance—each and all of

these are, as it were, stones laid silently in their places, "neither hammer nor axe nor any tool of iron being heard in the house, while it is in building." See Prov. xvi. 32.

- ii. And besides being a silent work, it is also a *gradual* one. "Rome was not built in a day." Solomon's Temple rose *stone by stone*.

And so do not be disappointed if the Temple you try to rear for the Holy Spirit is a long time in building. Remember the old proverb "Slow and sure." Jonah's gourd sprang up in a night and perished in a night. Jonah iv. 6, 7. The oak-tree, on the contrary, takes years and years to grow, but it is strong and deeply rooted, "the pride of the forest."

Only persevere, and the Temple will surely one day be finished. See Zech. iv. 7, "He shall bring forth," etc.; and also verse 9. Eph. iv. 13. Rom. ix. 28. S. James i. 4.

22nd Sunday }
after Trinity. }

III. SOLOMON'S TEMPLE-BUILDING TYPICAL OF THE BUILDING OF THE HEAVENLY TEMPLE IN "JERUSALEM WHICH IS ABOVE."*

Of this Temple the "builder and maker is God." Day by day it rises: *surely*, but in perfect stillness. The stones of which it is built are *living* stones, immortal souls. One by one they are taken away from the dark quarry of this

* This sketch is adapted from a very striking tract, called "Solomon's Quarry," in the Earlham Series, published by S. W. Partridge & Co.

world, to be laid in their places above. Hymn 396, verse 1.

Remember that at Jerusalem all the *work* was done down in the dark quarry: *there* the stones were made ready. And so God Almighty, the great Master-BUILDER, prepares the living stones for the great Temple above, down below in this lower world, which is, as it were, His quarry.

And notice how much He has to do, before even one stone is ready for its place:—

- i. The stone must be cut away from the solid rock of which it formed a part.

And so each soul must be torn away from the old corrupt nature, and from its place in an evil world. Often this involves a great wrench, great pain, and even agony. See, *e.g.*, Acts ix. 3, 4, 8, 9. But as long as it remains part of the rock, it can have no hope of a place in the Temple above.

- ii. And this is not all. The stone may have been hewn away indeed from the rock, but it is still rough and shapeless, not fit for the Temple. It must be cut, and chipped, and faced, and squared.

And so when the soul has turned to God, and left the old evil world behind, God begins at once to prepare it for its place above. And this is a work of time and patience.

And God has many tools with which to work:—

- (a) In the old quarry of Solomon underneath Jerusalem, there are the marks of the *heavy* crowbars and of the *picks* with which the stones were brought a little into shape.

And so God sends upon souls, at times, some great trouble, some heavy blow, some grievous

disappointment, some crushing bereavement, to detach them from the world. See Hymn 396, verse 4.

- (b) And then there are the marks of the finer tools, the chisels, etc., used to give the necessary *finish* to the stones. And so, too, God sends upon souls little crosses, little trials, small vexations, home troubles, worries, and anxieties, that they may be made "*perfect* through suffering."

Look back and see in how many ways God has striven to mould your characters, to fit you for your place above. Through friends and connections, through early lessons, prayers at mother's knee, Bible-reading, Sunday-school lessons, hymns, sermons, losses, sicknesses, sorrows, blessings, comforts, joys. You cannot count them all up. But the still small Voice within you will tell you how complete the quarrying may be, if only you will yield yourselves more entirely to Him.

Day by day, then, the work of preparation is going on below ; day by day, too, the work is going on above. Far away, in the blessed calm of Paradise, the great Temple is being built. Each day, each night, each hour, stones are being carried away from the quarry by angel hands (S. Luke xvi. 22), and placed in the position prepared for them. Some are great and glorious ; some small, and apparently insignificant : but all have their place, and all are exactly fitted for it.

One day the number of the elect will be complete ; and the Temple above will be finished. Rev. x. 7 ; xxi. 6. Then the cry will be, "Shut up the quarry, for the work is done ; the last stone has been removed : let the earth and all therein be left to darkness and desolation." Rev. xxii. 11.

Where will *you* be then? In the glorious Temple, or left behind in the dark quarry?

You must answer that question now. Have you been separated from the rock? are you utterly different from the evil world around you? And now are you letting Him shape and mould you as He will? Are you lively, living, precious stones, or lifeless, shapeless, unhewn blocks, utterly unfit for any place in the glorious Temple above? See Ps. cxliv. 12.

Pray God more and more to work His blessed will upon you, and make you what He would have you to be.



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